

The Living Church



MASSING OF THE COLORS AT WASHINGTON CATHEDRAL
Patriotic units on way to amphitheatre for impressive ceremony
(News story on page 177)

*Wide World
Photo.*

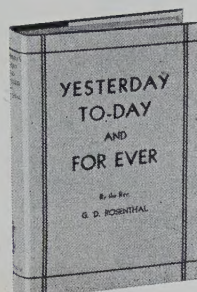
Sermons, Essays, Devotional Books, and Books on the Faith

Just Published

YESTERDAY, TO-DAY AND FOR EVER

By the Rev. G. D. Rosenthal, D.D.

This is a consideration of the Incarnation and its extension in the Church and the Eucharist. Dr. Rosenthal's standpoint is that of a Liberal Catholic who, while rejoicing in membership in a supernatural and supernatural Church, and wholeheartedly submitting to her authority in all essentials of Faith and Practice, accepts gladly the main conclusions of Biblical criticism, and believes that religious doctrine has no more right to claim exemption from full and unshackled investigation than any other department of knowledge.

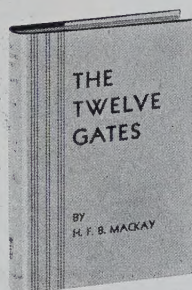


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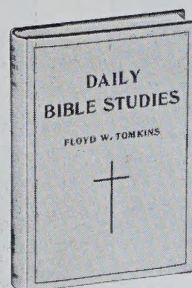


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The Living Church

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Church Calendar



JUNE

11. Trinity Sunday.
12. St. Barnabas (Transf.) (Monday.)
18. First Sunday after Trinity.
24. Nativity St. John Baptist. (Saturday.)
25. Second Sunday after Trinity.
29. St. Peter. (Thursday.)
30. Friday.

KALENDAR OF COMING EVENTS

JUNE

10. National Conference on Social Work at De-
troit.
11. Episcopal Social Work Conference at De-
troit.
12. Shrine Mont Summer School.
14. Florida Y. P. S. L. Camp.
17. Kanuga Lake Conferences.
18. Missouri-West Missouri Summer School.
19. New Jersey Clergy Summer School at Island
Heights.
Midwest Institute of International Relations
at Evanston, Ill.
22. Church Summer Conference at Lake Kana-
wauke, Palisades Interstate Park.
23. G. F. S. National Business Session.
25. Concord, N. H., Conference for Provinces of
New England.
Indianapolis-Northern Indiana Summer Con-
ference at Howe School.
Bethlehem Summer Conference.
Erie-Pittsburgh Summer Conference at Kis-
kimetnas Springs School, Saltsburg, Pa.
Western Michigan Summer Conference at
Montague, Mich.
26. Wellesley Conference.
Gambier Summer Conference.
Blue Mountain Conference.
27. Florida Junior Girls' Camp Conference.
— Western Michigan Summer Conference at
Rochdale Inn.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

19. Grace and St. Peter's, Baltimore, Md.
20. St. John's, Lancaster, Penn.
21. All Saints', Orange, N. J.
22. St. Paul's, Harrisburg, Penn.
23. St. John's, Norristown, Penn.
24. Calvary, Cairo, New York.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Unemployed Clergy

TO THE EDITOR: Your columns present many interesting letters on the subject of unemployed clergy. There seems to be some complacency that the reported number is a small percentage of the whole. That seems to me as if families complacently noted that only (say) 7% of their sons were an hungered, and made no plan to give them bread.

Nor should it be forgotten that many of the employed clergy are not receiving normal and adequate support. There may be considerable discrepancy between the numbers of the actually unemployed and the really needy. . . .

When a young man offers himself for Holy Orders he is tried, examined, and admitted, only by lawful Authority and in very solemn manner. He is required to make laws of life-long fidelity. He enters upon a contractual relationship. And if, on the one hand, he must bind himself to serve the Church diligently until his life's end, the Church, on the other hand, assumes an obligation to provide adequate support so long as he is faithful. . . .

An altogether just solution of unemployment and non-support requires a complete alteration of methods of placement and support. But an immediate, workable, and permanent remedy is simple and practicable. It is only necessary to do one thing. That is, to centralize responsibility. Every bishop of the Church should be made directly responsible for the support of every clergyman ordained by him, or received into his diocese, until retirement or deposition. . . .

We have created in recent years a multiplicity of offices, secretarial and executive. These positions have sometimes been filled by laymen because of the desire not to draw the clergy from parochial work to such "serving of tables." In the present emergency the clergy should be given preference—or—the money used for such offices should be applied to the placement of the clergy in parochial work. . . .

One of your correspondents refers to the desire of parishes to protect themselves against incumbency of clergy of mature years who become increasingly ineffective.

Let the rules of the Church Pension Fund be brought into accord with those of insurance companies which provide annuities. Then it is probable that some of the clergy would retire from parochial work *before* they reached the age of 68, accepting such reduced annuity or pension as actuarial calculations might justify at the chosen age of retirement. The last few years of service are sometimes as great a trial to the aging pastor as to the wearying people. But he must normally cling to his cure in order to receive the established pension.

(Rev.) THEODORE HAYDN.

Watervliet, N. Y.

TO THE EDITOR: I have expected to see more comment in your correspondence columns in regard to your editorial on enforced retirement of clergy. It seems to me your suggestion is a good one. I am still a young man but do not feel a priest should be laid on the shelf at fifty. However, I have seen and heard of parishes and even dioceses that have gone, or almost gone, on

the rocks because of the ministrations of a godly and sincere old man.

Now, I feel sure I shall realize my incapacity when I become old, but will I? Probably I shall not! I have known clergy to state their determination to retire when a certain age was reached, yet, when that time came, although perhaps broken in health and incapacitated in other ways, they remained on duty, lamenting that the younger generation has no religion, and cares not for the Church.

When I am old I shall probably be the same. If I am asked to retire I shall probably feel very much hurt and blame the people. On the other hand if I knew now that I must retire at a certain age there would be no hurt feelings when that age arrived. I would give way, gracefully, to a younger and more vigorous man and very likely contribute to the efficiency of the Church.

I realize that there are exceptions to the future I prophesy for myself and that some men at seventy-five are better qualified than many of us at thirty-five. Yet, there must be a general rule to cover all priests, not to mention bishops, if it is to be satisfactory.

There would have to be, of course, an adequate retiring allowance for us old men. This brings up the question of the Pension Fund; however, I shall say nothing about that except to state the obvious fact that many seem to forget. It costs as much to bury a bachelor as a married man. Yes I am the former. (Rev.) ELDRED C. SIMKINS.

St. Cloud, Fla.

"Scottsboro, Decatur, and Boston"

TO THE EDITOR: I am deeply gratified for your editorial of May 13th, Scottsboro, Decatur, and Boston. It is the sort of editorial I have long desired to see in your paper, as expressing the Anglo-Catholic attitude toward race proscription and social injustice.

I do not comprehend the logic of Fr. Albion's letter, anent the Scottsboro case. It seems slightly illogical. I should like to have him develop his thesis. He seems to argue that harm is produced by the intrusion of lawyers from the north, particularly Jewish, into cases involving the legal protection of Negroes. Moreover, he urges that "if the people of the south are let alone there is very rarely a miscarriage of justice in cases at law where Negroes are concerned." If this contention is admitted, his conclusion is correct; but the fact exists that his contention is incorrect; if the people of the south are let alone there is rarely any justice for Negroes in cases at law, or in any other situation affecting white and black. Moreover, he seems to argue that "a sovereign state has the right to administer its own justice" in terms of its own concept. If this is true, lynching, disfranchisement, and social proscription are justifiable. Again, he argues that the intrusion of northern agencies into situations of southern injustice causes harm, and is unchristian. Would he argue that the causes of the intrusion—legal and social injustice to Negroes—constitutes no harm and are Christian-like? Admittedly, in cases of Negroes in the south, it is the state that is on trial, and not the defendant at the bar, but this, not because of a show of northern superiority but because there is remote prob-

ability, that bigotry and race prejudice rather than Christian intelligence are dominant factors in the administration of southern justice, so far as Negroes are concerned. The Scottsboro case raises the important question of whether the normal southern mind is competent to administer legal justice to Negroes and of whether that mind has developed a concept of illegal and unconstitutional justice for those people. The rulings of the United States Supreme Court seem to indicate it has. The guilty element is not the northern group that has brought to light the constitutional injustice, but the element that develops and seeks to perpetuate it. I would remind Fr. Albinson that if the south would give equal justice to Negroes there would be no necessity of northern intrusion. No intelligent person can agree that harm is produced by the exposure of evil; the fact exists that harm is produced by the development and stubborn perpetuation of evil conditions.

(Rev.) HARRY E. RAHMING.

Denver, Colo.

Sympathy for the Laity

TO THE EDITOR: You have recently printed two letters from laymen commenting, quite justifiably, I venture to suggest, on the length of the Holy Communion service, as it is frequently rendered, resulting in a regrettable exodus of some of the worshippers sooner or later during the progress of the sacred office. Are not we priests, together with our choirs, thus responsible for putting a stumbling block before the possibly weaker but nevertheless earnest laity? And is there any real necessity for this?

Why should we, at Easter, for instance, allow a whole "program" of extra-liturgical music to be inserted in the first part of the service, with the result that only a fractional part of the congregation remains for the liturgical music in the later part of the office? Why is it necessary to sing an introit when we have already sung a procession? If we must have the one why not omit the other? Have we any right to interpolate *Benedictus* when General Convention has not sanctioned it? If *Agnus Dei* is sung after the consecration as well as in *Gloria in Excelsis*, is it not more impressive as well as time-saving when rendered during the administration instead of before it?

I am well aware that some of the added devotions are good, but so too are the regular ones, and it is so easy to keep on adding and adding to them until we have "too much of a good thing." It is so often noticeable that where unauthorized devotions are superimposed upon the Prayer Book order the incomparable beauty of the liturgy is quite obscured by the irreverent and inartistic haste with which the priest hurries his rendering of the sacred service. Is it not much better to take sufficient time to offer the Holy Sacrifice reverently before God and impressively in behalf of the people than to rush indecently through the holiest of all acts for the sake of making time for additions that are good but not necessary?

In your issue of May 20th there is a refreshing letter from Dr. Theodore Diller commending the impressive celebration of High Mass at one of the two St. Mark's Churches, Philadelphia, which celebration "proceeded exactly according to the Book of Common Prayer."

May I add one more question? How many of us priests can preach helpfully longer than twenty minutes? I know that when I allow my sermon to exceed that length of time it is chiefly because of my own egotism.

With all loving regard for my brethren of the clergy, but also with sincere sympathy for the long-suffering laity,

(Rev.) W. B. TURRILL.

Tacoma, Wash.

Translation of Bishops

TO THE EDITOR: The Bishop of New York from time to time has spoken so bravely and in such timely fashion on matters of national, international, and racial interest that his utterances are always received with interest and sympathetic attention. In his statement regarding the translation of bishops from one diocese to another [L. C., May 20th] since the subject is outside the range of diocesan affairs, he doubtless intended to bring his views on the point to the attention of the Church at large.

Unless one is ready to stultify the practice of the Catholic Church throughout the ages, it is at least temerarious to fault a usage sanctioned by so many centuries in every part of the Christian world. Bishop Manning refers to the custom of the English Church, in which the translation of Bishops has always obtained, but he might well extend his vision to the practice of the Universal Church. The great Roman communion, the Holy Orthodox and other Eastern Churches, the Church of England, including the Churches "overseas," all make use of the translation of bishops, when there is need and a suitable man is at hand.

Bishop Manning thinks that translation of bishops would work harm to Protestant Episcopalians. The practice works all right in America among Roman and Orthodox Christians as well as throughout the Anglican communion everywhere except in the United States. The members of the American Church are no more susceptible to injury from the change of a bishop from one diocese to another than are any other Americans, whose Churches practice translation. The only difference between Protestant Episcopalians and other American Churchmen is their "infinite variety," due no doubt to their misleading and ambiguous title.

The wisdom of the Catholic Church, as a whole, has approved of the translation of bishops. (Rev.) EDMUND S. MIDDLETON.

Baltimore, Md.

A Modern St. Francis

TO THE EDITOR: The death of the great Indian Christian mystic and missionary, Sadhu Sundar Singh, has now been definitely presumed. The last definite news was from Bishop Western, that in 1929 he started for Tibet and had "vanished into the mists of the land of the Lamas."

Like Kim's old pilgrim he adopted the robe and life of a wandering ascetic, only instead of preaching Buddhism he taught the Word of Life. His books have moved thousands all over the world to a more simple and sincere following in the steps of the Lord of Life. Sir Francis Younghusband in his authentic and informed *Dawn in India* gives a vivid, sympathetic picture of this saintly man. In his many travels he passed through many perils, and believed that on several occasions he had been saved by miraculous intervention. In 1920 he visited America and England, traveling, as always, with neither scrip nor purse. So passes into the Garden of His Lord, a modern St. Francis, who has known neither grave nor costly memorial. But of him, we may write, as of the great African explorer:

"Marble may crumble,
This is Living-Stone!"

Portland, Ore. JOHN W. LETHABY.

NEWS IN BRIEF

SPOKANE—The first annual Choir Festival of the Massed Choirs of the district of Spokane was held in the Cathedral of St. John the Evangelist on the night of Ascension Day. The vested choirs of eight or more churches participated. The address was made by Bishop Cross.

Clerical Changes

APPOINTMENTS ACCEPTED

ABSON, Rev. MELVIN, formerly assistant priest at the Church of the Good Shepherd, Buffalo, N. Y. (W.N.Y.); to be rector of St. Stephen's Church, Buffalo, N. Y. (W.N.Y.). Address, 102 West Northrup Place.

BAXTER, Rev. WILLIAM C., of DeVeaux School, Niagara Falls, N. Y. (W.N.Y.), will have charge of St. Mary's Church, Gowanda, N. Y. (W.N.Y.), beginning with the first Sunday in August.

BUTLER, Rev. JOHN VERNON, Jr., at present curate at the Chapel of the Intercession, Trinity parish, New York City; to be rector of St. Peter's Church, Springfield, Mass. (W. Ma.). Effective October 1st.

CHAMBERS, Rev. ALBERT C., who has been the assistant to the Rev. Leslie Chard in the missionary work of the deanery, will become a member of the Cathedral staff at St. Paul's, Buffalo, N. Y. (W.N.Y.), and to be in charge of the Diocesan Young People's Work. Effective August 1st. Address, 237 North St.

McKIM, Rev. WILLIAM RUSSELL, assistant priest at Christ Church, Binghamton, N. Y. (C.N.Y.), for the past six months; becomes locum tenens of Zion Church, Rome, N. Y. (C.N.Y.).

PICKFORD, Rev. WILLIAM H., deacon from the diocese of California; to take charge of the Chapel of the Prince of Peace, Philadelphia, Pa.

PREVOST, Rev. JULES L., from the diocese of Florida; to be rector of St. Peter's Church, Great Valley, Pa.

TOWNSEND, Rev. WILLIAM T., Ph.D., D.D., rector of St. Martin's Church, Pawtucket, will also be missionary of Grace Church, Phillipsdale, R. I. Address, 117 Roger Williams Ave., Phillipsdale, R. I.

VINNEDGE, Rev. HEWITT B., Ph.D., formerly instructor in Greek at Nashotah House, Nashotah, Wis.; to be priest in charge of St. Alban's Church, McCook, Nebr. (W. Neb.). Address, St. Alban's Rectory.

WEIDA, Rev. FRANCIS W., formerly in charge of St. Alban's Church, Silver Creek, N. Y. (W.N.Y.) to become a member of the staff at St. Paul's Cathedral, Buffalo, N. Y. (W.N.Y.). Effective August 1st.

NEW ADDRESSES

BATTY, Rev. EDWARD J., formerly 2575 N. Raymond Ave., Altadena; 241 N. Euclid Ave., Pasadena, Calif.

CARVER, Rev. CHARLES C. W., formerly 306 Oxford St.; 235 Oxford St., Rochester, N. Y.

DAY, Rev. MARSHALL M., formerly 5149 N. Berkeley Blvd.; 5910 N. Kent Ave., Whitefish Bay, Milwaukee, Wis. Effective July 1st.

PRESTON, Rev. GEORGE WILLIAM, formerly Powell, Wyo.; 18 East Jefferson St., Colorado Springs, Colo.

SAVILLE, Rev. HENRY M., formerly 111 Hope St.; 153 Power St., Providence, R. I.

WINTER, Rev. HAYWOOD L., chaplain U. S. Army, retired. Address, The Briar Patch, Route 4, Ridgefield, Conn.

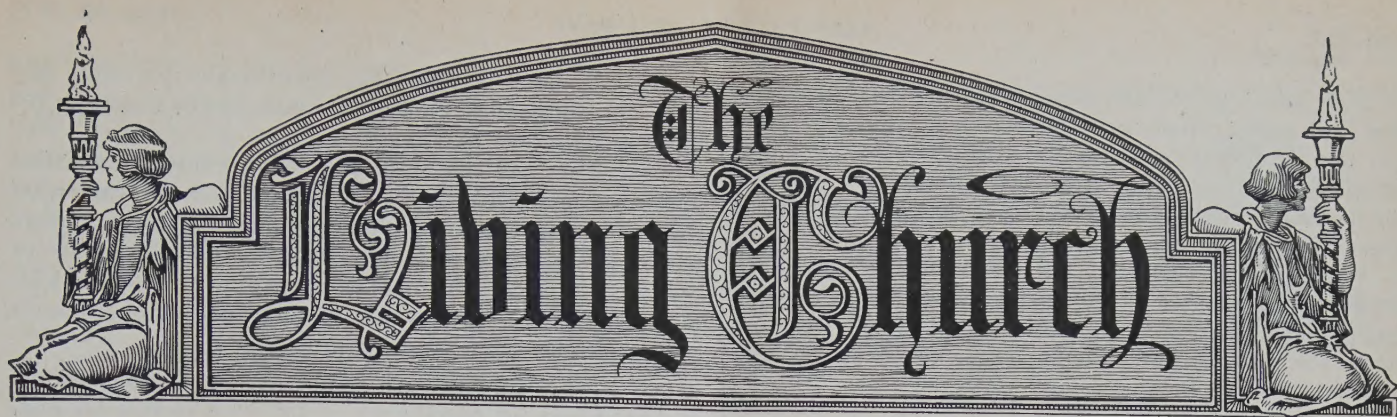
RESIGNATION

SELINGER, Rev. HUGO P. J., Ph.D., as priest in charge of St. Alban's Church, McCook, Nebr. (W. Neb.); to retire on account of ill health. Address, 2621 N. 46th St., Lincoln, Nebr.

SUMMER ADDRESSES

LINDSAY, Rev. SMYTHE H., St. Luke's Pro-Cathedral, Evanston, Ill.; THE LIVING CHURCH, 1801 W. Fond du Lac Ave., Milwaukee, Wis.

WINTER, Major HAYWOOD L., chaplain U. S. Army, retired, "The Briar Patch," Route No. 4, Ridgefield, Conn.



VOL. LXXXIX

MILWAUKEE, WISCONSIN, JUNE 10, 1933

No. 6

EDITORIALS & COMMENTS

Translating Bishops

IN OUR ISSUE of May 20th we published a part of Bishop Manning's diocesan convention address, in which he gave six reasons for opposing the translation of bishops in the American Church. In the present issue we publish an article by the Bishop of Lexington giving nine reasons in favor of such translation. On the face of things, the score seems to stand nine to six in favor of translation. But let us examine, analyze, and compare some of the points made by the two bishops.

The Bishop of New York indicts the policy of translation of bishops, so far as our Church is concerned, on the following counts:

1. It would upset the stability of the episcopate.
2. It would undermine the Bishop's "proper responsibility for his plans and policies."
3. It would have "a weakening, disturbing, and unsettled effect on the whole life of the Church," because of constant uncertainty, whenever a diocese became vacant, as to whose bishop would be chosen to fill it.
4. It would not solve the problem of the misfit bishop, whose proper course is to resign.
5. The fact that English bishops are translated has little bearing on the situation in the American Church owing to the different method of appointment—moreover, it doesn't work any too well in England.
6. Even missionary bishops (who may now be elected to dioceses) should be committed to their fields for life.

As Bishop Abbott's arguments are published elsewhere in this issue, we need not summarize them here.

It seems to us that, on the whole, Bishop Manning has put forth a more convincing argument, but Bishop Abbott has the better case. The latter's defense of variety as the spice of the episcopal life does not appeal to us particularly. If Caesar was ambitious, 'twere a grievous fault—but a more excusable fault, perhaps, than that of self-satisfaction and the consciousness of having reached the pinnacle of success and having a permanent throne thereon. Nor do we like the Bishop of Lexington's reference to marriage between a bishop

and his diocese, with the intimation that the nuptials should not be "for better, for worse," but rather on a companionate basis.

On the other hand it is true that translation is the universal practice, not only of every other part of the Anglican communion, but of nearly every section of Catholic Christendom, in all ages and lands. Why, then, should our own Church, almost alone, stand out against this well-nigh universal custom, which seems in general to work successfully in our sister Churches?

FOR our part, we have a good deal of confidence in the integrity and loyalty of our bishops. We cannot think of any of our present diocesan heads who, we feel, would consent to translation to another jurisdiction if he were not firmly convinced *primarily* that the change would be better for both dioceses concerned, and only secondarily that it might benefit himself and his family. If we are electing men of smaller calibre than this to the episcopate, then the fault is our own. It should be overcome by a more conscious and conscientious yielding to the guidance of the Holy Spirit when we elect our bishops, not by putting restrictions of this nature on them after they are consecrated.

Of course we do not want a perambulating episcopate that would carry over all the evils of our clergy placement system (or lack of it) into the diocesan sphere. We should not like to see the playing of an episcopal game of "Going to Jerusalem" every time an important see fell vacant, with each bishop moving up a peg and the weakest diocese left to elect a new one. But we cannot conceive of the possibility of any such undignified scramble unless the episcopate falls to a lower level of spirituality and consecration than history has yet recorded. Certainly the experience of the Church of England, the Church of Rome, and the Orthodox Churches of the East does not suggest that any such widespread evil would follow in the train if translation of bishops were permitted.

Our own suggestion is this. Let General Convention frame and enact legislation that will put missionary and

diocesan bishops on the same plane as regards translation; and that will freely permit such translation on two conditions: (1) that the Bishop shall have served ten years or more in the jurisdiction from which he is to be translated, and (2) that the diocesan convention or district convocation of his present jurisdiction approve the proposed translation.

We submit this suggestion for what it may be worth. We agree with both Bishop Manning and Bishop Abbott that the matter ought to be carefully considered and freely discussed before any change is made in the present canons on this important subject.

WE ARE NOT, as a rule, enthusiastic about fairs, be they parish, county, or state ones. We can gaze unmoved at the largest "punkin" ever grown in Podunk County, and the biggest sow ever raised fills us with no greater emotion than a mild disgust, coupled with pity for the un-

A Century of Progress

comfortable creature. It was therefore with no great enthusiasm that we yielded to the importuning of a feminine relative to attend the opening of the new World's Fair at Chicago. We had visions of bigger and better bulls, costlier and contenteder cows, vaster and vainer vegetables. In addition we had seen previews of the buildings in the form of architects' sketches, and we agreed fully with President Roosevelt's reported characterization of them as "crazy." Finally, we had driven through the fair grounds not eight weeks since, and found it a desolate site covered with chaotic confusion.

We arrived at A Century of Progress (the fair's official name) just as a startled and bewildered ray of light, having left the star Arcturus forty years before anticipating no less casual greeting than that accorded its celestial predecessors since the dawn of time, found itself welcomed by an array of distinguished scientists and a breathless crowd, and invited to flood the exposition with light. That it did so unhesitatingly and instantaneously is a tribute, it seems to us, not only to the skill of our mundane scientists, but also to the courtesy and friendliness of our cosmic visitor. One hopes that rays from this planet, if they penetrate so far, deport themselves with equal *éclat* and *savoir faire* when they alight upon Arcturus or other stellar or planetary neighbors.

Ten minutes within the Century of Progress grounds converted us into World's Fair enthusiasts. Our memory does not carry us back to any other event of this kind, but for those who recall, for example, the Columbian Exposition of 1893, the contrast must be tremendous. The theme of the present exhibit is Science, and the progress of Science in forty years has been very great indeed. To take one phase of it alone, the soft and colorful lighting that is perhaps the most conspicuously beautiful feature of the present exposition would have been not only impossible but undreamt of so short a time ago.

If Science is the theme of A Century of Progress, Religion also has its place; and if present plans materialize it is to be a worthy, dignified place. The Hall of Religion is well located, and if some do not like its architecture (our private characterization of it as resembling a model stock farm brought from the architects a courteous rejoinder that caused us to retreat in confusion), no Churchman will question the wisdom of giving it an important place in the scheme of the exposition. Unfortunately this building had not yet opened at the time of our visit, but it has doubtless done so by now. The letter from our Chicago correspondent published in our news columns this week tells of the splendid exhibit that the Episcopal Church is to have in one of the choicest

parts of the Hall. Incidentally, THE LIVING CHURCH may be found both at that display and in the reading room in the *Time and Fortune* Building (adv.).

We cannot take the space here to enter into a description of this magnificent World's Fair, or even to enumerate the features of it that we found the most interesting. There is much to appeal to everyone, young or old, conservative or radical. We gladly make our own this summary of the *Chicago Daily News* (passing over its colloquial use of the word "intriguing," which is on our editorial black list):

"Let the conservative critic say what he pleases about the architecture of the exposition; let him, if it soothes his soul, call the buildings bizarre and the color scheme garish. In such matters, every man to his taste. But when all has been said by the critic, there remains to be made one indisputable statement—the spectacle, as it stands, is compellingly intriguing. It suggests undisclosed marvels and surprises. It insists on closer inspection when the opportune moment comes."

If anyone thinks us too enthusiastic, too lacking in the restraint and aloofness that are supposed to become so well the dry and dull pages of a religious periodical, we reply: Visit A Century of Progress for yourself and form your own conclusions. You will be entertained, enlightened, and enchanted; you may like it or you may not, but you will not be disappointed, for you will find it all that you may anticipate, and more.

THE REPORT of the Church Publishing Society of Tokyo for 1932 shows something of the valuable missionary work it is accomplishing. The society is an official agency of the *Nippon Sei Kokwai* (Holy Catholic Church in Japan), and is composed of the bishops of that Church, who

Church Literature in Japanese

entrust its business management to a priest nominated by themselves. For many years the Rev. Charles H. Evans has faithfully and efficiently discharged this important duty.

During 1932 the Church Publishing Society has issued Japanese translations of a dozen or more worthwhile books, including Ollard's *Short History of the Oxford Movement*, Gore's *Belief in Christ*, Dearmer's *Short Lives of the English Saints*, and Amy Fellows Johnston's *Joel: A Boy of Galilee*. Among works of native origin we note a book of family prayers by Bishops Matsui and Naide, a collection of children's plays by Miss Tsugiko Ishiguro, and a treatise entitled *Kirisutokyo to wa Nanzo Ya? (What is Christianity?)*, by the Rev. M. S. Murao. For 1933 the announcements include a translation of the Apocrypha, together with a commentary by the Rev. P. T. Imaizumi, Japanese versions of Keble's *Christian Year*, Canon Storr's *My Faith*, Fr. Kelly's *Catholicity*, Bishop Talbot's *Recollections of the Oxford Movement and Its Leaders*, Dr. Francis J. Hall's *Catholic Faith and Modern Scholarship*, Murray Walton's *The Lord's Prayer*, and Spackman's *Meditations on the Life of Our Lord*. Original publications in Japanese include a devotional study of the life of our Lord by the Rev. H. Yashiro, a study of the Epistle to the Ephesians by the Rev. Seiichi Miura, and *The Story of the Faithful Server*, by the Rev. Hideji Yamamoto.

The Church Publishing Society receives some aid from the Society for Promoting Christian Knowledge, the American Church Mission, and individual donations, but is mainly self-supporting. It is one of the most effective missionary and educational organizations that we know, for it makes possible for Japanese Churchmen the beginnings of a Christian literature in their own language.

THE REV. ROBERT A. MAGILL, of Lynchburg, Va., in a letter to the Church press recommends that lay readers be authorized to administer the chalice, in cases where a priest needs such help and cannot obtain the assistance of another priest or deacon. Resolutions of the English Church Assembly and the 1930 Lambeth Conference are cited in support of the proposal.

**Administering
the Chalice**

His letter reads in part as follows:

"This problem has had some attention and was presented to the last General Convention by Bishop Page, only to be shelved, however, because of the pressure of other things. A great deal of attention seems to have been given to the problem by the Church of England. A committee of the Canterbury Convocation, including such scholars as Dr. Frere, Dr. Kidd, and Dr. Darwell Stone, stated that 'the administration of the chalice by a person not in Holy Orders is not a question of Church order, or of doctrine, but of propriety, and is quite justified by the circumstances which have arisen in the present day.' This report was approved by the Commission of the Church Assembly on Staffing of Parishes, which added, 'we are of the opinion that the convocations should be asked to approve of the bishops giving licenses to lay readers in certain circumstances to administer the chalice at the request of the parish priest.'

"The matter further had the approval of the last Lambeth Conference. Resolution 65, second paragraph, reads as follows: 'Further, in order to meet the present pressing need, the Conference would not question the action of any bishop, who, with the sanction of the national, regional, or provincial Church concerned, should authorize such licensed readers as he shall approve to administer the chalice at the request of the parish priest.'"

We do not believe this proposal to be objectionable on doctrinal grounds, and we think it is well worth consideration. Of course any such radical departure from customary order should be made only by official action of General Convention and not on individual initiative. But we would suggest that, instead of authorizing lay readers to perform this sacramental function, the sub-diaconate be revived for that purpose. The office of the lay reader is primarily prophetic; that of the sub-deacon, priestly. There are many devout laymen who might serve as sub-deacons without interfering with their secular business. In addition to the historic duties of the sub-deacon and the administration of the chalice, they might assist the priest in carrying the Reserved Sacrament to the sick and shut in. Especially in large city parishes is there a need for just such help.

We are not prepared to make specific suggestions at this time, but we agree with Mr. Magill that the matter ought to be discussed with a view to possible action by General Convention next year.

SIGNS OF THE TIMES: A concern manufacturing sacramental wines applies for a permit to manufacture 3.2% legal wine—a beverage to which we object on gustatory rather than moral grounds. A church furniture company reincorporates as the Blank Tavern Fixture Co., specializing in bars from four to seven feet long. Business, as the sage said, is business.

WORSHIP worthy of the majesty and greatness of our God, and conduct worthy of a Christian, personal and communal devotion to Christ, are, humanly speaking, the mightiest factors that God uses in the extension of His Kingdom.

—Bishop Azariah of Dornakal, South India.

The Living Church Pulpit

A Sermonette for
Trinity Sunday



CORPUS CHRISTI

BY THE RT. REV. JOHN ZENON JASINSKI

BISHOP OF THE POLISH NATIONAL CATHOLIC CHURCH,
BUFFALO-PITTSBURGH DIOCESE

"Do this in remembrance of me."—I Corinthians 11:24.

THE WORDS CORPUS CHRISTI mean the Body of Christ, for in this feast we celebrate the goodness of God in leaving us His Body and His Blood to be our food and drink. From the beginning the people of the Church poured out their greatest love and adoration to the Blessed Sacrament.

The Saviour foresaw the severe trials to which His disciples would shortly be subjected in witnessing His bitter suffering and death. Therefore He was moved with compassion for them and their weakness, and to strengthen them for their burdens, He left them eternal rewards in establishing the Holy Communion. The Holy Communion is the living fountain of graces whereas the other sacraments are as so many streams conveying graces to our souls. The grace of this Sacrament is that of spiritual nourishment, by which the soul is transformed into likeness of Christ. The results of this grace are similar to those which ordinary food produces in the body; it repairs, it strengthens, it delights, it sustains.

As natural food is not of use to one who is physically dead, so neither does Holy Communion produce spiritual nourishment in a soul that is spiritually dead. Those who receive Communion unworthily do not receive benefit, but on the contrary eat and drink judgment to themselves (I Corinthians 11:29). Those who approach this Sacrament worthily receive the Grace of God. The Holy Eucharist is a heavenly medicine which secures the soul against the easy approach of virulent and deadly infection. St. Cyprian records that when in the early ages of the Church of God Christians were hurried in multitudes by persecutors to torments and death because they professed the name of Christ, they received from the hand of the Bishop the Sacrament of the Body and Blood of our Lord Jesus Christ.

Many roots and herbs possess medicinal properties and are prescribed as remedies for various diseases. What a wonderful remedy we have in this Sacrament when we receive the Giver of all means of cure. In this Sacrament we receive all the gifts and graces that we need. In it the impatient find patience and love; the ignorant may derive knowledge and all the virtues that they require.

In the sacramental service of Holy Communion we receive an invitation to nearness with Christ. It is a gracious invitation to partake of nearer and more confidential Communion with our Master. So next to Christ we will confide to Him our troubles and sorrows too. We are especially invited near and are assured of Christ's sympathy and comfort. Our Master said: "Come unto me all ye that labor and are heavy laden and I will give you rest." Therefore draw near and tell Him your troubles. Christ invites us all to the nearest and sweetest relationship through the precious sacrament of Holy Communion.

Make your heart a fit temple for Christ's indwelling. If it is made a fit place for Christ's presence, He will come and make His residence in the temple of your soul. We must remember the sacramental words of Holy Communion: "This is My Body" means the mysterious Incarnation. "This is My Body which is broken" means the Passion. "This is My Body, which is broken for you" means the Atonement. "This cup is the new testament in My Blood" means the Covenant of Grace. "This cup is the new testament in My Blood, which was shed for many for the remission of sins" means Justification. "Take, eat, drink ye all of it" means Faith.

TRINITY IN THE COUNTRY

BY SARAH S. PRATT

DOES IT ARGUE spiritual sloth to be glad when Trinity comes?

This season of repose and quiescence when the soul may enjoy meditation without being haunted by the thought of what is coming next!

After the varied activities of the Church Year, Trinity comes as a welcome calm but without stagnation. It is something like the enjoying of a flower after analyzing it, or admiring Orion without having to think how big Betelgeuse is.

Trinity is the fruition of the conscientious Christian; or, perhaps one would better say, "Churchman," for there are plenty of good Christians who know little about the Church Year. But with the coming of Trinity we have lived through another year of emotional Christianity, we have learned, we have joyed and sorrowed with our Lord, and now comes that long restfulness for application and thought.

It may well be considered that the Church year symbolizes the Christian career; from Advent to Whitsunday representing the earthly part of stress and the entering upon Trinity-tide, in a way, forecasting the heavenly objective.

And if one may not go to church on Trinity Sunday, where so good to be, so creative of Christian thought, as in the heart of the country? Here, with Prayer Book and our little reed organ, one may devotionally keep Trinity or any other Sunday in the Trinity season.

There are many of Nature's trinities and nobody tries to explain nor to understand them. The little trefoil, now bearing its delicate yellow blossom, is a trinity. The landscape, with sky merging into horizon and horizon into river, I can take in as a complete whole whenever I raise my eyes. All merge, all are individual and all go to make for peace and for beauty: and beyond them all is the Triune God.

Seated by my writing table on the long porch with the Tippecanoe river purling at the foot of the hill and a friendly wren almost within reach, the Prayer Book is opened at the collect for Trinity Sunday.

"Put down your books and listen to the collect for Trinity." I say this to the two at the other end of the porch; the one in the hammock puts down *Tale of Two Cities*, the other closes the cross-word puzzle book but keeps his finger in the place. I read them this *multum-in-parvo* collect and at once one of them says, "You should just hear Mr. Lieber annihilate that doctrine."

"So Mr. Lieber annihilates the doctrine of the Trinity, does he? Well! No matter what Mr. Lieber or anyone else says, this collect premises that one's faith in the Trinity has been confessed in Confirmation and we pray to continue so steadfast in that faith—not to understand it."

Then comes the epistle, that gorgeous picture of St. John's conception of heaven, tintured with the magnificence of Ephesus. The great Trinity hymn was written from that vision:

"... casting down their golden crowns around the glassy sea."

It is stupendous in a sort of mystical way, but we are free to say that we do not like it for heaven. It is too grand and glaring to lure us three lovers of the simple. However, we remember that those temples in Ephesus must have impressed greatly this ardent hermit of Patmos, and with a modest hope for a more rural heaven for ourselves, we go on to the gospel. This is the story of Nicodemus, having some of the most lovely sentences which ever fell from our Lord's lips:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

"The wind bloweth where it listeth." Is not that beautiful? It must be read aloud to get its full beauty. (I envy the clergy because they may hear their own voices reading the loveliness of Holy Scripture.)

Think of a soft wind blowing gently; moving mysteriously at night, lifting the hair, caressing the cheek, now dying away, now

refreshingly renewed—"So is everyone that is born of the Spirit." I think that this must mean (I explain to those dutifully listening) "that the Spirit of God reaches us in unusual and unexpected ways. Sometimes by sorrow, sometimes through joy, sometimes by beauty, and especially natural beauty."

"Yes, and quiet beauty," interrupted one; "I believe that a forest or even a fine old oak or a beech tree would say more to me than a fine picture or a piece of sculpture."

"But not more than a symphony orchestra"—the tall one went to the organ, giving the old horsehair stool a whirl to suit his height—"Now that the sermon is ended we shall have the Trinity hymn." He sounded a chord for Holy, Holy, Holy, and valiantly we sang until we came to verse three:

"Holy, Holy, Holy! though the darkness hide thee,
Though the eye of sinful man thy glory may not see,
Only thou art holy. . . ."

We came to a full stop.

What strange thing caused three separate mentalities to stop at exactly the same place? He of the cross-word puzzle began in the manner of those puzzlers to seek rhymes for "hide Thee." Before he had found it the other one said, "I have it. I said, 'Only Thou art holy' three times and the line came to me: 'There is none beside Thee.'"

Once when I was in Lexington, Kentucky, over Sunday, a young Baptist relative said, "One of your hymns I like so very much: 'Holy, Holy, Holy.'"

"Come to church with me this morning and you shall hear it."

She shook her finger archly at me: "Now, Cousin Sally, that is too much. You may know what they are going to sing in an Indianapolis church, but how are you so sure what they may be going to sing in a Lexington church? You are not a mind reader, are you?"

I disclaimed psychic powers but said: "You just come and you will find out."

She did, and when the choir came in singing 'Holy, Holy, Holy,' she looked at me in amazement. On the way home I explained our Church Year to her.

"It is perfectly beautiful. Why don't we all do it?" And gradually they are all coming to it.

I like the word "Pentecost" so much. The Roman liturgy calls it that and our Sundays after Trinity are their Sundays after Pentecost.

Each Trinity season may bring the adult Christian soul into a newer perception of those truths taught so graphically in the earlier Church Year, and whether we are in the city with the opportunity for Church worship, or whether we are in the country with a Prayer Book, the Christian soul may be enriched with these long restful weeks of Trinity.

RELIGIOUS "BEST SELLERS"

May, 1933

E. S. Gorham, Inc., New York City

General

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| 1. Atwater, <i>The Episcopal Church.</i> | 4. Dilworth-Harrison, <i>Every Man's Story of the Oxford Movement.</i> |
| 2. Liturgy and Worship. | |
| 3. Robbins, <i>Way of Light.</i> | 5. Goudge, <i>Sermons for the Christian Year.</i> |

Devotional

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|--|---|
| 1. Knowles, <i>Practice of Religion.</i> | 3. Mackenzie, <i>Manual for the Holy Eucharist.</i> |
| 2. Gilman, <i>In God's Presence.</i> | |

Morehouse Publishing Co.

General

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| 1. Atwater, <i>The Episcopal Church.</i> | 4. Tomkins, <i>Daily Bible Studies.</i> |
| 2. Wilson, <i>Outline of Christian Symbolism.</i> | 5. Dilworth-Harrison, <i>Every Man's Story of the Oxford Movement.</i> |
| 3. Ryan, <i>A Child's Story of Jesus.</i> | |

Devotional

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|--------------------------------------|---|
| 1. God's Board. | 3. Mackenzie, <i>Manual for the Holy Eucharist.</i> |
| 2. Gilman, <i>In God's Presence.</i> | |

The Translation of Bishops

By the Rt. Rev. H. P. Almon Abbott, D.D.

Bishop of Lexington

SINCE the last General Convention, the question of the possible translation of bishops is in the air. One of our ablest bishops mentioned it a few weeks ago in his convention address, and the diocese of Bethlehem has recently pronounced almost unanimously against the possibility of such an innovation. As it seems to me that the whole matter should receive careful and widespread discussion before the next meeting of the General Convention in Atlantic City, so that bishops, priests, and laity may know what they are voting for when the canon comes up for acceptance or rejection, I would humbly and without personal prejudice in the premises, suggest some simple and "human" arguments in favor of translation.

1. Why should the Episcopal Church be the only part of the Anglican communion tacitly opposed to translation? Have we been the recipients of a superior revelation from on high in relation to the matter? In England, translation is the rule, rather than the exception. In Canada, translation is regularly practised. In Australia, New Zealand, and South Africa, there is the same story to tell. Moreover, all through Christian history, the Church Catholic has been committed to the translation of bishops from one see to another see. Why should the Episcopal Church as a Church be out of harmony with other national Churches in this respect? Is this not an element of catholicity in which we are repudiating our universality of heritage and custom with other Churches of like persuasion with ourselves?

2. Translation has been eminently successful in the Church of England, our Mother Church. The present Archbishop of Canterbury began his episcopal career as Bishop of Stepney. Afterwards, he became Archbishop of York. Now, as Archbishop of Canterbury he has consummated three distinctive stages in episcopal progress. Would anybody have the temerity to suggest that it was a mistake that he left Stepney for York, or York for Canterbury? Have not his successive experiences in the episcopate fitted him the better for his present nominal headship of the Anglican communion? The present Bishop of London has been translated. The present Archbishop of York has been translated. The late Bishop Charles Gore, of worldwide fame, was translated. Many other bishops of the present and immediate past, within the memory of all of us, have been translated in the Church of England. The consensus of opinion in our mother communion in the Old Land is that translation has added to the efficiency of the episcopate and so of the Church as a whole. In Canada, the present Bishop of Toronto, having served a blessed apprenticeship in a smaller diocese, is now the bishop of the largest diocese of the Church of England in Canada. The present Bishop of Huron, likewise, has moved from the diocese of Ontario to presumably a larger sphere of influence. With the exception of the Episcopal Church, translation is practised throughout the entire Anglican communion, and it would be difficult to discover any interested person who would gainsay the advantages accruing to the Church, local and general.

3. A man has to learn to be a bishop, as a man has to learn to be anything else worthwhile in life, in positions secular or religious. It is one thing to be a parish priest, even a truly successful parish priest, and it is quite another thing to be a bishop, and above all a truly successful bishop. It is impossible to jump from a parish into a diocese, and to carry on as though nothing revolutionary had occurred. The life of a priest and the life of a bishop are contrasted the one with the other, and to a

IN OUR ISSUE of May 20th we published Bishop Manning's plea for rejection of the proposal to permit translation of bishops. ¶ In this article Bishop Abbott presents the other side of the case.

superlative degree, appreciated, perhaps, only by the priest who has become a bishop. A man may make, in fact a man oftentimes does make, many serious mistakes at the beginning of his episcopate, which experience in the episcopate

would have rendered unlikely, if not impossible. He "starts off on the wrong foot," as we say, and his constructive progress is impeded ever afterwards, despite the wisdom which he achieves with advancing years. Through his inexperience, perchance through his untutored zeal, he has unwillingly and unwittingly created a handicap which it is almost impossible for him to overcome. Would it not be well to give such a man the possibility of another chance in another environment?

4. This is the reverse side of argument number three: A man called to a small diocese, not necessarily small in area, but small in resources and potentialities, may make a pronounced success of his work, and in so doing develop his latent talents to the full. Is he to remain for life within a jurisdiction which is incapable of utilizing his developed talents to the uttermost? Has he not legitimately qualified, for the Church's sake and for his own sake, for another and a bigger task? Would he continue to remain where he is, and doing only what he is doing, in any other walk of life? Surely not. There is a wastage of capacity and personality here which is sapping the life-blood of the Church, and which is breaking, literally breaking the bishop's heart. He knows that he might be doing more for Christ than he is doing, and he is powerless to do it. Life stretches on before him, and there is no possibility of escape.

5. All these arguments are capable of almost endless elaboration. It is a very dangerous thing to tell any man of from thirty-five to fifty years of age that he has "arrived" and reached the pinnacle of his career. That improvement, if improvement there may be, must come exclusively from within his present position. It is not wrong for a bishop to be honorably ambitious. It is not wrong for a priest. "He that desireth the office of a bishop, desireth a good thing." Ambition subsequent to consecration as a bishop in the Church of God is no more reprehensible than ambition prior to the time a man receives consecration as a bishop. To rob a man of ambition, for the ordinary man might well be robbed of ambition, of legitimate, propelling ambition under such circumstances, is an enervating and pernicious thing. The man may look upon his position as bishop as a sinecure. He may rest upon his external laurels, and occupy his exalted position in the letter, rather than in the spirit of its obligation. Bishops are human, very human. They would not be worth much if they were not human. They were laymen originally, and subsequently priests! Would it not be safer and more invigorating to be able to say in effect to the newly consecrated bishop, "My brother, you have earned a good degree. Be a faithful servant, and you shall go up higher." We all know that there are some bishops, a very few bishops, but some bishops, who are "lying down on the job." Would they be lying down if the job was less secure than it is; if the job was merely a precursor of some greater job that might eventuate in the unknown future?

6. We have been speaking about bishops. How about dioceses? Some bishops are misfits. They are far from being "in correspondence with their environments." Must the laity and the clergy endure them for a lifetime, and, devoted as they may be to the Church, see the Church languishing under their administration? Is that fair to God, to the Church, or to the bishop

himself? To have a bishop "married" to his diocese, not "for better" but "for worse," and until death doth them part, is not calculated to raise the spiritual optimism and enthusiasm of priests and people to any appreciable degree. It may be said that such men would be misfits anywhere. Not necessarily so. We see priests flourishing in one parish who made a very real failure of things in another parish. Every man, or almost every man, has his Rehoboth, the place where he "comes into his own" and where he feels and actually is thoroughly at home. There is generally a round hole for every round peg. Why not give a diocese the chance of a change, and opportunity to indulge in the fond, if elusive, hope that someday, please God, and not too far distant, there may be another captain at the helm, who will steer the Ship of Church beyond the reach of the dangerous shoals? Decidedly, there is the side of the clergy and laity in this matter, and as a representative, democratic Church, the side of the clergy and the laity is entitled to due and fitting consideration.

7. We are told that "a bishop does his best work when he feels that he is settled for life in his diocese." I question that statement, and unqualifiedly. It is a serious thing for anybody to take anything for granted, and it is a still more serious thing for any number of people to take anybody for granted. What is it that invigorates and keeps a parish up to the mark in its relationship with a rector who is a distinct asset to the life and work of the parish? The uncertainty of the rector's tenure of office. That, and nothing more than that. It is the realization that they must follow the leadership of their beloved leader, or their leader may seek "pastures new." In a sense, a diocese is just an enlarged parish, and one of the things that curbs the enthusiasm and loyalty of a diocese for its diocesan is the recognition, canonically affirmed, that their bishop is with them in perpetuity. When a man settles down and takes his wife for granted, assuming that in that she is his wife, she is his wife so long as life shall last, the proprietary husband is in a fair way to experience a rude awakening. At any rate, the niceties of marital felicity are somewhat insidiously undermined. It were wise to keep a parish guessing, to keep a diocese guessing, and to introduce a conspicuous element of uncertainty into the holy or unholy alliance. There is then a strong probability that both sides, or both parties to the contract, will live up to their second-mile obligations. "Beware when all men speak well of you"—yes; but beware many times over when it matters not, from the right-hand or the left-hand point of view, whether men speak well of you or not!

8. We are told that translation would be upsetting, because "whenever a large or important diocese fell vacant, every smaller diocese would be wondering whether or not their own bishop would be called to fill the vacant see." Parishes have survived, and always will survive, such delicious unsettlement, and without any markedly serious consequences. Why should not dioceses do the same? If "variety's the spice of living, and gives it all its flavor," why deprive diocesan authorities and constituencies of the spice and flavor of existence? Do not let us be niggardly in our largesse! Surely, a diocese is interested in the welfare of its bishop, granted that the diocese appreciates and loves its bishop, and in the well-being of the Church at large. Let us have some workable belief in the innate nobility of human nature!

FINALLY—and this is an argument which might be incorporated under several of the preceding arguments—many a bishop comes into a diocese which is financially bankrupt and morally delinquent, in the personnel of its clergy or in the previous administration of trust funds. As a man of God, he must "set his face steadfastly toward Jerusalem" and clean up the situation, whatever the unpleasant consequences. In the performance of his duty, he is bound to create antagonisms, some of them life-long, and the whole success of his episcopate, harmoniously and pragmatically considered, is jeopardized beyond redemption. Is he to endeavor to carry on and to carry through, when having

performed his work of house-cleaning, some other man, without the critical and hyper-critical entail of the past, could obviously perform a more progressive and worthwhile ministry? Jeremiah said: "He hath hedged me about that I cannot get out." Such a bishop is "hedged about" without any possibility of ultimate recovery and release, just because he has done his work fearlessly as a fearless servant of the fearless Christ. Such a situation (and such situations exist beyond all peradventure) is hard on the bishop and hard on the diocese, and as a result the work of the Church, humanly speaking, suffers for a generation or more.

These, then, are some arguments in favor of the translation of bishops. They at least suggest that there is something to be said on both sides of the question. Imperfectly stated as they are, and without sufficient sequence of consequential presentation, I hope that they may arouse comment both in agreement and in disagreement, that this most important subject may engage the satisfactory interest and enthusiasm of the membership of the Episcopal Church between now and October, 1934.

A BIBLE ALPHABET

AND IT SHALL come to pass that whosoever shall call on the name of the Lord shall be saved.—ACTS 2:21.
 Blessed are the pure in heart; for they shall see God.—ST. MATTHEW 5:8.
 Create in me a clean heart, O God.—PSALM 51:10.
 Draw nigh to God, and He will draw nigh to you.—ST. JAMES 4:8.
 Every one of us shall give account of himself to God.—ROMANS 14:12.
 For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—ST. JOHN 3:16.
 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over.—ST. LUKE 6:38.
 Humble yourselves in the sight of the Lord, and He shall lift you up.—ST. JAMES 4:10.
 If ye love Me, keep My commandments.—ST. JOHN 14:15.
 Judge not, that ye be not judged.—ST. MATTHEW 7:1.
 Keep thy tongue from evil, and thy lips from speaking guile.—PSALMS 34:13.
 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.—ST. MATTHEW 6:19.
 My little children, let us not love in word, neither with tongue, but in deed and truth.—I JOHN 3:18.
 Not by might, nor by power, but by My Spirit, saith the Lord of hosts.—ZECHARIAH 4:6.
 Obey My voice, and I will be your God, and ye shall be My people.—JEREMIAH 7:23.
 Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.—EPHESIANS 6:11.
 Quench not the Spirit.—I THESSALONIANS 5:19.
 Repent ye therefore, and be converted, that your sins may be blotted out.—ACTS 3:19.
 Stand fast in the faith, quit you like men, be strong.—I CORINTHIANS 16:13.
 This is My commandment, That ye love one another, as I have loved you.—ST. JOHN 15:12.
 Use hospitality one to another without grudging.—I PETER 4:9.
 Vengeance is Mine; I will repay, saith the Lord.—ROMANS 12:19.
 Whatsoever ye shall ask in prayer, believing, ye shall receive.—ST. MATTHEW 21:22.
 Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.—PSALM 127:1.
 Ye are My friends, if ye do whatsoever I command you.—ST. JOHN 15:14.
 Zion shall be redeemed with judgment, and her converts with righteousness.—ISAIAH 1:27.

—From *Program Guide* for the Boys' Division, Brotherhood of St. Andrew, by Leon C. Palmer, General Secretary.

The Church at the University of Wisconsin

By the Rev. Alden Drew Kelley

Student Chaplain and Rector of St. Francis' House, Madison, Wis.

ANY ATTEMPT on my part to evaluate the Church's work of the past year at the University of Wisconsin must be done in terms of those premises and assumptions which are fundamental to my view of what constitutes a successful achievement.

A proper estimate of any accomplishment can only be made if one knows what was intended to be accomplished. Accordingly, it may not be amiss if I set forth what are to my mind a few of the general principles involved in work with university students. Perhaps it is particularly appropriate that such should be done at this time because in two recent articles in the *Witness* the Rev. John R. Crosby has again (and rightfully so) questioned the value of the Church's equipment and personnel in our university towns.

Any man or woman entering into religious work on the campus of a university is immediately confronted with a dilemma the solution of which is of paramount importance. I refer to the conflicting claims of what may be termed "extensiveness" and "intensiveness." On one hand we have the seemingly desirable aim to reach as many students as possible—to inform an extensive group of the place and quality of religion in life, to express widely the fact that the Church is there and is ready to serve the needs of all.

On the other hand, we have the ideal of making the greatest possible impression on the personality of individual students; transforming their lives, bringing them to complete consecration of self to God and His Kingdom, assisting the individual in adjusting himself to the many and various difficult situations which occur.

Theoretically, these two possible purposes are not inconsistent. Practically, they are. The results of the extensive approach are bound to be superficial and impermanent. The fruit of intensive work is of necessity limited to the few and narrow in scope. Of course, a well balanced program will aim to fulfill both ideals. But the attempt to maintain both objectives will be in fact a compromise solution and should be frankly admitted as such. Further, it is certain that the emphasis will be in one direction or the other. The very limitation of time and human energy will force the student worker to adopt either the extensive or the intensive goal, even though its acceptance may or may not be conscious.

It is my sincere conviction that because the choice must be made it is better made in the direction of the greatest possible effect on individuals rather than of affecting the greatest possible number of individuals. I have adopted the intensive ideal as my primary purpose despite the great temptation to go the opposite way. It is a great temptation for two reasons. First, it is much easier to spatter oneself over a wide area than to focus one's energies to a point. Second, the casual observer will be more impressed with large numbers rather than work, no matter how significant, with a few. Not many of us are sufficiently self-contained to be uninfluenced by the opinions of others and not to desire to win approval by the exhibition of imposing, though treacherous, statistics.

I see no alternative but to forego this satisfaction, because I am sure that a handful of well-trained and converted people are of more value to the Church than a thousand nominal adherents. Further, our Lord in His ministry seemed to base His cause on the few carefully chosen and faithful disciples rather

IN HIS annual report to the University Commission of the three Wisconsin dioceses, the student chaplain at the University of Wisconsin has replied to criticisms of college chaplaincies in general, and has made some observations of interest far beyond the borders of a routine report.

than on the multitude, even though He was by no means indifferent to the latter.

The dilemma stated above is certainly not peculiar to student work, being as it is our familiar friend, "quality versus quantity."

Having stated my fundamental assumption I can now set forth in

more specific terms the purpose of the work at St. Francis' House, as I see it.

SELDOM, if ever, has the need been so great as it is today for intelligent, trained, devout, and unselfish men and women, both in the Church and in the world—men and women capable in all respects for the responsibilities of leadership. It is just in that direction that I see the essential aim of our Church work on the university campus. Our great task is the selection of potential leadership material, bringing men and women to Christ through His Church and training them to be servants of Christ in whatever field of human service they may be called whether business, profession, or home.

Even if the primary work of St. Francis' House is as I have defined it, we cannot think that it is limited to that. We must minister to all the needs of our Church students whatever they may be and in whatever way we can. This brings us face to face with another question to which the replies have been both varied and heated. What is the relation between the House in its social aspects and the Chapel? From the viewpoint of many the Chapel has been regarded as an appendage to the House. The Chapel and all it stands for, in their opinion, exists as a convenience for the spiritually-minded minority. It should not be emphasized lest it alienate the majority of students whose main interest in St. Francis' House is in its social attractions, fellowship, and recreational facilities.

To say that I consider this attitude mistaken is stating it too mildly. I feel that Fr. Crosby has put it well and take the liberty of quoting: "The Church does not exist to provide amusement for college students, good mixers to keep them in good humor . . . but to strengthen them in the Faith, confirm them in the principles of the Church's teaching, and to provide them with the sacraments of the Church, and the means of being instructed and perfected in the Church's teaching."

What then is the relation of the House to the Chapel, if it is to refuse to enter into competition with the social features of the Memorial Union, fraternities and sororities, moving pictures, and road-houses? It has a very important rôle. First, it provides an opportunity for fellowship for those students who have a community of ideals, religious and moral. Second, it is one means of coming in contact with a rather large group of students from which a few may be led to the other side of the House. I do not mean by this that it is a bit of molasses to attract the flies or that sufficiently alluring entertainments will seduce students to the point where they will play at religion for the sake of the social advantages to be gained. Thank the Lord the most of them are far too keen and honest for that! What experience has shown is that at various social gatherings new students do meet and become acquainted with a certain number of attractive personalities who are avowedly religious. That has been a great factor in bringing many students who were antagonistic or indifferent to the Way of Christ.

The general principle on which our social program is built is the providing of such things as the students express a desire to

have. No more. I do not believe it is the duty of the administration of St. Francis' House to spend their time and energy in "putting over" a social program. We are not engaged to sell entertainment to students nor to foist a lot of organization and activities where there is no specific demand.

It has been and is disastrous in every case where the Church has attempted to regard itself as just another contributor to the social activities of students. What young people really want and expect, and more of them are realizing it every day, is religion. Again I quote from another article by Fr. Crosby: "We have, it would seem, enough machinery to take care of twice as many colleges as there are in existence, but if we are going to use it to offer seeking souls ping-pong instead of the sacraments and sex discussions instead of salvation, no wonder that the intelligent youth of both sexes leave the Church and go elsewhere. If this is the theory . . . that what the colleges want is social activities instead of the services and religion of the Church, for heaven's sake let us start ordaining a new order of Y. M. C. A. secretaries and abandon the idea of religion altogether. At least we shall not be hypocrites."

BECAUSE, in a discussion of this sort, the effort is sometimes made to compare the procedure of the Episcopal Church with that of the denominations, I do not believe that it would be going too far afield to state the pertinent fact which must be kept in mind in any such comparison. Episcopalian students are on the whole an entirely different group in respect to background, geographic and economic, activities, interests, etc. Many facts might be set forth to corroborate this statement but I shall confine myself to only a few.

(1) About 15% of the denominational groups are out-of-state students. Nearly 50% of Episcopalian students come from homes out of the state.

(2) From 20% to 35% of the members of other religious bodies are registered in the Agricultural College. We have less than 1%.

(3) A little over 20% of other groups are fraternity or sorority affiliated while nearly 80% of our students are. This is both a source of strength and weakness for us. Membership in such groups means that so much of their time is absorbed in required social activities that they feel but little need for a social program at St. Francis' House.

(4) Most of our students come from urban homes and almost none from strictly rural communities.

(5) A number of years ago we began having Sunday evening suppers followed by games, singing, etc. About five years ago the after-supper program was changed to talks given by faculty members, concerts, etc. For two years the demand for this has been steadily decreasing, until at the present time only a very few are interested in this feature. Compare this with the experience of other denominational groups. Up to last year their after-supper program consisted of games and such. Since last year four of them have shifted to speakers and other events of a more serious nature. They still find them very popular with their students.

WE HAVE over a hundred students who are active participants in the program of St. Francis' House, divided somewhat as follows: Altar Guild 8, Servers' Guild 27, Daughters of St. Mary 15, Sunday school teachers 9, Choir 12, Vestry 16, and Men's Club 40.

The services both daily and Sunday have seen a gradual but steady increase for a number of years. This is especially significant because the gain has taken place during a time when the total enrolment at the university has been falling rapidly and the number of Episcopalian students registered has been decreasing commensurately. For example, we have nearly a hundred less Episcopalians registered this year as compared with last year—a drop of about 20%.

Six students were either confirmed or received into the Church this year and seven last year.

There has been very definite evidence of the growing interest of students in the intellectual content and implications of their

religion. This has been manifested by increased numbers in the various discussion and study groups. Since last autumn we have had four such groups with an average enrolment of ten.

Although, as pointed out above, our emphasis has been in the direction of "intensiveness" we have not been entirely unrewarded on the other side. Out of the four hundred undergraduates we have been in definite contact with about three hundred. In this number are included those called on, those visited in the infirmary, those who have attended Church only on occasion, and those who have been present at some social function or the other. Although our contact with these has been in many cases meager, nevertheless we know something about them.

I find on reading this over that despite the best of intentions I, too, have resorted to statistics. Perhaps that is because they are the only concrete evidence available just now of the past year's work at St. Francis' House. However, such accomplishments as are worthy of the name may be manifest in time to come in that least tangible, but most real, realm of the human spirit.

SHOULD EDUCATION BE CURTAILED?

CURTAILMENT of educational opportunities in the prevailing depression stands in marked contrast to the actual advance that took place in the economic recession from 1837 to 1843. Then public school support increased in nearly all the states except those south of the Mason and Dixon line. The greatest gain, 35 per cent, took place in Massachusetts. Other states registered similar advancement—school expenditures rose 53 per cent during and following the panic in the seventies (1873-78)—high schools were established, terms of schools were lengthened; compulsory attendance laws enacted and, except near the close of that cycle, expenditures per pupil rose year by year.

During the period from 1893 to 1898, the support of the public schools was not materially reduced. In fact, there was a slight increase in the teachers' salaries, and the increase in school expenditures was greater than the increase in property value. Similar observations can be shown for the economic recession from 1907 and 1921.

There is room for speculation on the causes for the sharp difference between the reduced support of the public schools under the present depression and the increased support of them made under previous depressions. Whatever those causes are, the schools must be supported, and action must be taken at once to that end. About one-third of the rural schools in this country were closed January 1, 1933, and nearly four-fifths of them will close with shortened terms. The situation must be sensed and understood in all its threatening aspects. Madison, whose persuasive logic did much "to sell" the Constitution to the several colonies, said:

"A popular government without popular information or means of acquiring it is but a prologue to a farce or a tragedy, or perhaps both. . . . People who mean to be their own governors must arm themselves with the power that knowledge gives us."

All our schools are faced with increased responsibility and reduced resources. But our rural schools, from whence come many of our most creative minds, are in a state of retreat, as were the Union soldiers in the Shenandoah Valley when General Sheridan came suddenly upon them and shouted: "Turn boys, turn, we are going back!"

There is no time to dally. We must face forward. Madison's words are more significant in this complex machine age than the day he uttered them. Based upon a relative evaluation of individual and social needs, education is now in its darkest hour of our history. Western civilization is either to go forward to greater achievements, from this hour, or will recede to the conditions of the Dark Ages.

Our moment is now; our duty is to act now!

—*Scottish Rite Bulletin.*

IT IS STRANGE what little things will choke a youngster off religion. As an undergraduate I lost for a time what little faith I had because I saw a bishop unable to take a beating at tennis like a gentleman. A poor faith mine, you say. Yes, undoubtedly, but if Christianity does not prevent one of its leading exponents from behaving like a cad when he loses a game, it is a bad look out for the rest of us.—*H. R. L. Sheppard.*

"And Nothing Happened"

By the Rev. Gustave A. C. Lehman

THE LITTLE SCOTCH BOAT had been anchored late Saturday night in the English harbor. The jocose passengers had been saying that the Scotch owners would never pay the difference to have her dock instead of anchor, as a permanent *modus operandi*, nor would we be discharged from the boat that night, because there would be hotel accommodations to be paid for, both bed and breakfast.

Having arrived safely, one might suppose that all the "Presbyterian" sentiment on board would find vent in delight at the prospect of a Sabbath on land. The only worry seemed to be whether tea would be served for 6 o'clock breakfast. "They aren't going to put us off without tea!" The full horror of that dread one would discover at the 11 o'clock Mass that day in one of the city churches when the vicar suggested in his sermon that many English were in danger of losing their souls because of their love of tea. It prevented fasting communions: they loved their own comfort too much to get up early and come to church, and it was a dangerous business. One could see how appropriate his deductions were, for on shipboard that was the first concern. And the next was getting home. Of course, anyone could understand that. There were those who hadn't seen father or mother for almost half a lifetime. There were friends and relatives waiting. But just where did God come in? Did He get any thanks for a safe voyage? Evidently it was planned by some that when the day was over, and one had had one's dinner, one might "go to church." That seemed to be as far as any longing to worship Him could go. Perhaps if one were really respectable one felt like that. And a child of God, even a naughty child, would have a different attitude. It might be that in spite of having had the advantages of schooling and conforming to the decencies of society and having been taught a rather high ethic, one might never have heard except at a baptismal service, "Except ye be converted and become as little children, ye shall in no case enter into the Kingdom of heaven."

Gradually a refrain began to gather form, and insisted on obtruding itself and reiterating itself again and again. And it was this: "there has been a reformation—something happened in the sixteenth century." The blight of it was here. The lack and loss from which one and another was suffering was evident enough. They had their pleasures, undoubtedly, but where was the joy? One doubted if God was connected with joy. It didn't seem so. There was the prominent Presbyterian woman from Toronto. Undoubtedly a person of great conscientiousness. A person on whom one might depend. She asked the important question, "Do you believe in hell?" I assured her I did, but that what concerned me was trying to get to heaven; that certain kinds of people naturally went there; that what we made of ourselves decided that; that if we used Christ's grace and were careful of our hourly choices we would finally be what we wished to be. It might even be a proof of God's love that people died of cancer; that there was a death by crucifixion on Calvary; and that men were sustained by God in the very acts of murder and lust. God's love and God's throne did not reel because of what men did. If men were lost it was because of what men did. And if they perished, God was terribly grieved.

She was so puzzled at this she asked about it again. Of course if one were brought up in the strait-laced fashion she had been, one would be puzzled at the Catholic doctrine that, first of all, God was love. To take away the fundamental doctrines that God was Almighty, Absolute Righteousness, and Intense Power, and put in the place of that that God was love, would be to present a different religion. Respectability and decency and such nice things as that could be found easily among people who had been impressed by the first doctrine, but blazing sanctity could be built upon the second.

One could not help thinking of the first perfect act of worship which this world saw, when Our Lady presented Our Lord in the temple. Perfect, because He was so perfect. The idea is ever so simple when one gets it. And Anna and Simeon would have missed the first perfect act of worship if they had been out in the mountains—worshipping nature!

They were not doing that, however: they were not even in a synagogue. They were in God's temple where there was an altar and a priest; and they brought a sacrifice of two turtle doves. Although "God dwelleth not in temples made with hands," yet there the Glory of Israel had come, not over the mercy seat, but in Mary's arms. God Incarnate was the One worthwhile Thing, the magnet of the place.

THE MEETING HOUSE of modern times replaces the synagogue. The Church replaces the Temple, with the altar as its focal point. And it is the sacramental presence of Incarnate God which is the wonder, the fascination, the magnet of the Catholic Church.

The normal Christian and Catholic ideas which come to one who makes the Mass the central thing in life are absent to the one who does not. If not entirely absent, there are apt to be only vestigial remains. The first idea of the Catholic Christian is that of Creator and Creature. What the latter owes to the former in all that is implied in those words—that since God has laid His hand upon us in creating us, we owe Him life and breath and all things. We are—shall we say it for the millionth time?—giving Him His worth. We must worship. We must worship not because He is Power merely, but because He is love. One surrenders fearfully to Power: one surrenders absolutely to Love, with love, when one is loved. For this Love is worthy and cannot deceive nor be deceived. It has none of the alloy of earthly loves. It is when I seek to return that love that I find all my resources inadequate. I cannot discover anything that is worthy as a gift. It is then that the Church whispers to me "Offer Jesus." And all my disappointment leaves. I have found the Perfect Gift for the Perfect One. I am offering God to God.

Men are constantly assuming that in the offering of sacrifice we are resorting to the motive which they say belongs to primitive religions. "Thinkest thou that I will eat bull's flesh and drink the blood of goats. . . ?" As if God, or the Gods, lived by the senses. Atonement and expiation are not the same words as cruelty and death. Nor is the later Roman notion more valid in explaining the idea of sacrifice; or even of religion. Papini says in his life of St. Augustine: "To the Romans religion was a species of legal contract between man and the gods. Man performed certain rites and uttered certain words at given times, and in exchange, if they were honest, the gods were bound to grant such benefits as they had promised. It was still the primitive, necromantic conception according to which, by means of a given ceremonial, certain individuals were empowered to violate the will of the divine forces of nature and force the hand of the gods themselves." With this Papini contrasts St. Augustine's Numidian upbringing and praises the superior submission to the divine Will which he says is characteristic of the Numidians. That attitude is to be found in the Mass surely, and more than that. If Latins seem to stress the fact of a presence of Christ's humanity at a rite in which transubstantiation takes place, and Easterns are being at one with heaven in that same rite and Anglicans are using God to bring comfort and grace and communion, there is more than this. We are being "accepted in the Beloved." The Beloved One is acceptable to His Father, and we are offering Him. "This is My body which is given for you." The tense is present. We are showing His death to the Father till the Son comes again. Our own poor offerings of praise and prayer, of money, of strength, of time, of our lives and

our hearts, are accepted in the Beloved. Why be discouraged, ever, at the poverty of our gift? It can never be adequate. It will always be lacking, when we have made it as good as we can, and taken real trouble about it. Always the perfect love of Jesus, the perfect will, the perfect surrender is there. We can lean upon it. And we can utilize it too. We must never forget that. We can leave our altars empowered by a divine Sacrifice.

THE CATHOLIC instinct of seeking our altars, of thinking "how amiable are Thy dwellings, O Lord of Hosts" . . . because the altar is there, is because we know that God has His revelation to make of Himself in churches. Priests are ministers of divine things—of substances, not shadows. The acts are real, not pretenses. We cannot be talking about the Body and Blood of Christ, and claiming to be administering them, and really believe the sacred humanity of Our Lord to be absent.

It was worth while being one of the two or three who were gathered together for the offering of the Holy Sacrifice in the Cathedral on the Wednesday following the first Sunday in England. The service was in the Lady Chapel. The people were tramping, tramping about the Cathedral and into the Lady Chapel. How would quiet be secured for a service? The noises ceased somehow and silence was regained. After service, one found the door locked at the head of the stairs, the chapel being on a lower level. The verger came very quickly, almost running, "Oh, sir, you know the people come here to look about and see the Cathedral. They do not know that Holy Communion is what the building is for!" And this is a town noted for its Protestantism!

Whatever one may think of the Salvation Army, its evident intention is that souls shall face the matter of salvation. If men do, and come forward accepting Christ, Salvationists believe something has happened. If no one comes forward, nothing has happened. Having something happen makes it worth while for them. The street corner preaching, the comments, the ridicule is all worth while because the Holy Spirit has brought a soul to face the issues of life. Something has happened. Catholics also believe in something happening. The fact is illustrated by the experience of a little English girl who went visiting to her aunt's house. At home she had attended Mass every Sunday. In her aunt's church the service was Matins. When she returned to her home her mother asked her how she liked it. The child was frankly puzzled. She said, "The people came and knelt and stood and sat, and stood and knelt and went home. And nothing happened!"

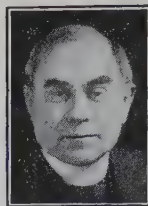
The services which stress and demand spiritual culture have their place, but the issues of life and death must be met and be met first. Men must come face to face with Jesus Christ and His redemption on Mount Calvary. They must come face to face with their sins and have it out what they will do with them. Preaching Jesus Christ and Him crucified is the effort of men to do it by word of mouth. But Jesus Christ's death is evidently set forth before God (Galatians 3:1) not only by word of mouth, but by the use of His service. "I if I be lifted up will draw all men unto Me." His death needs continual preaching and placarding.

One wonders how much empty and valueless church going there is. How many merely go wistfully, hoping for something, they hardly know what. Perhaps they lose courage after a while and think there was never much in church going. They may go occasionally in a vain hope that religion may become more real to them, but stay away mostly. Nothing really ever happened.

WAR IS GHASTLY

WAR ADVOCATES endeavor to idealize war and place upon its iron brow glamor and glory. Whatever glory it had in the past, it has no glory now, nor will it ever have again. We are living in a new day. We see war now against the background of a world interrelated and against the background of the carnage and cruelty of the World War. War is ghastly and hideous and hellish, without one redeeming spark of radiance.

—*Christian Advocate (Southern).*



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

THE GREAT NAME OF GOD

READ II Corinthians: 13, 14.

WE ALL KNOW these words well, for we hear them constantly in the Church services. Possibly, however, none of us has thought how admirably they suggest a way of meditating on one of the great mysteries of the Christian faith. St. Paul knew well how to do this. Indeed I can think of no one who sets a more perfect example of how to use the Creed for meditation unless it be Bishop Lancelot Andrewes. One may think of the doctrine of the Trinity as a theologian searching its meaning in relation to all that God has revealed about Himself, or one may think of it as a philosopher, trying to fit it into the whole scheme of knowledge. But here we are seeking rather to use it in devotion. The threefold name of God is used in the passage we are thinking of now as suggesting to us something of what God is, and does for us. And thus thinking of it we ought to be able to draw nearer to Him and by His help to become more truly what He means us to be.

The symbol of the triangle is used so much in our churches as representing the blessed Trinity that we may be helped if we take that as the framework of the picture we wish to hold up before our minds. At the apex we shall have the Love of God, the Father. This is the source of all the rest and lies behind everything He does. Mark that the Love of God is not simply one of His qualities. It is His very nature. "God is Love." As someone has said, "An imperfect creature can love but only God is Love." Then proceeding forth from this divine center of Love, we have as one of the points of the triangle the Grace of our Lord Jesus Christ. He came because God loves us and as St. John sets forth in the prologue of his gospel, "Grace came by Jesus Christ."

Grace means loving personal help—the kind of help that our Lord has made available for us through the sacraments and in other ways. It is Love in action. It carries with it many meanings, but always the idea of something beautiful and winning. The Grace of our Lord Jesus Christ is best understood as we contemplate His life. The people in the Synagogue at Nazareth wondered at His gracious words. Grace in Him drew men and women to Him and bound them to Him just as His Grace in us is meant to make us grow like Him and so fill our lives with spiritual beauty as well as to renew and strengthen our wills for Christlike ministering.

Then at the third point of the triangle we have the Communion of the Holy Ghost. It may be and often is translated fellowship. Just as the Love of God was manifested in Jesus Christ in the form of Grace, so the Holy Spirit who proceeds from the Father and the Son binds us in a holy fellowship with God and with each other. This is the ideal.

We can follow this thought along many avenues, but we shall naturally note how perfectly it is summed up in the Sacrament of the Holy Communion. There we have the Love of God set forth before us and reaching toward us; there we have the Grace of our Lord Jesus Christ through whose sacrifice we are redeemed and won; and there we have the power of the Holy Ghost binding us to God and to each other. We pray at the end of the service that we who have received the Body and Blood of Christ may "continue in that Holy Fellowship and do all such good works as thou hast prepared for us to walk in."

Almighty God, Father, Son, and Holy Ghost, as we meditate upon Thy great Name, help us to see in it more of what Thou art and of what Thou hast done for us, and so to use the Grace of our Lord Jesus Christ as to be joined in the Communion of the Holy Ghost and to be made the instruments of that Love which created us, redeemed us and sanctifies us unto our life's end. Amen.



Churchwomen Today

Ada Loaring-Clark, Editor

AN IMPORTANT statement and plan for a Quiet Day of Prayer comes to us in Miss Grace Lindley's quarterly letter. The plan has the endorsement of the executive board of the Woman's Auxiliary and has been prepared by a special committee,

A Quiet Day of Prayer

comprised of Miss Marguerite Ogden of Maine, Mrs. Edward Cross of Spokane, and Mrs. James R. Cain of Columbia, S. C. Miss Lindley says in part:

"We have been conscious, as you have, of the greatness and the seriousness of the times in which we live. We know that change is taking place, that we shall probably never go back to things as they were a few years ago. Perhaps most of us believe that we ought not to go back but on to better conditions for the world. Many things in the future are not clear to us, but we are sure of the necessity for absolute sincerity in our discipleship. We are sure that we need a new realization of the power of the spiritual life. The executive board suggests this Day of Prayer on November 11th."

Practical suggestions for preparation are as follows:

1. Bring the plan before your executive board.
2. Consult your Bishop.
3. See if all Church societies for women in the diocese will not like to cooperate in the plan.
4. Make some plan by which you will reach every parish and mission and rural area.
5. Material to be provided from headquarters will be:
 - (a) Statement of plan.
 - (b) Letter explaining it.
 - (c) Suggestions for carrying it out.
 - (d) A time card.
 - (e) Prayer leaflet.
6. Whenever possible explain the plan by word of mouth.
7. Whenever possible enlist a group of leaders who will be willing and able to explain the plan, and arrange for them to visit parishes and missions.
8. Use all summer conferences to spread information about the plan.
9. Use the summer months and motors as opportunities to enlist women who may be taking trips and would be willing to make some visits. Begin at once to make a list of such persons and interest them in the plan.
10. Recommend the following books to those wishing to do some real thinking on the subject:

Christianity and the New World, by F. R. Barry. Harper, \$3.00.

A Preface to Christian Faith in a New Age, by Rufus Jones. Macmillan, \$2.00.

A New Deal, by Stuart Jones. Macmillan, \$2.00.

Aids to the Life of Prayer, by Frances Underhill. Morehouse, \$2.00.

Our Heritage, by Bishop Creighton. National Council, \$1.00.

Eastern Women Today and Tomorrow, by Ruth F. Woodsmall. Central Committee for the Study of Foreign Missions, paper, 60 cts.

In a sense the plan is very simple; a Quiet Day for Prayer to be observed by the women of the Church, but while it is simple it can be tremendously worthwhile. If it is faithfully carried out, November 11th will see a great outpouring of prayer and intercession from all over the country. It is an opportunity to show our faith that the power of God is transforming the world today.

WORLD'S FAIR INVOCATION

Delivered at the Opening of "A Century of Progress"

BY THE RT. REV. GEORGE CRAIG STEWART, D.D.
BISHOP OF CHICAGO

O GOD, within whose all enfolding purpose, the generations rise and pass away while Thou abidest from everlasting to everlasting,

Thou art

"our help in ages past
Our hope for years to come
Our shelter from the stormy blast
And our eternal home."

To Thee we give high praise and hearty thanks for all those prophets and pioneers of the past, who, scornful of loneliness and the contempt of men, have been the choice vessels of Thy grace and the lights of the world in their several generations and into whose rich heritage we, their sons and daughters, have entered.

And more especially do we thank Thee for Thy gifts of grace to the sons of men in the last one hundred years; for the mysteries of Thy divine power revealed to the seeking scientist; for the inspiration of Thy spirit vouchsafed to prophets and painters and poets; for the courage and skill bestowed upon explorers and adventurers by water and land and in the air; for the new masteries bestowed upon industry; for the nobler spirit arising in commerce; for the breaking down of bigotries, and the quickening of true religion; for the creative chastenings of Thy love when we have erred and strayed like lost sheep; for the movements among all the peoples of the earth toward friendly union and concord; and for the dawn of a fresh hope in the hearts of men as they realize anew the dignity of their manhood and womanhood and the solidarity of a race which discovers its brotherhood as sons and daughters of God.

Bless this *A Century of Progress* at whose gates we stand today, and wherein we celebrate with thankful hearts Thine inestimable gifts through the people of every race and tongue.

Bless those who dreamed this enterprise and those who fashioned the dream into visible shape and form.

Bless all the workmen who have shared in its creation, and all who shall serve within its walls.

Bless all who come hither out of many cities, and from many countrysides and from many lands. Grant to them all a vision of Thy glory in the works of man, and open their eyes to behold afar off the splendor of centuries yet to come as Thy will is more perfectly done on earth even as it is in heaven.

Bless this great city of our pride and love, and make it a worthy host to all our visitors. Deliver this city and all our cities from the cunning of selfish politicians, the rapacity of extortioners, from the vice that is bred by poverty and the crime that flourishes on greed.

Help us all to see and to know that there is no progress without sound morals, and that all our boasted achievements are nothing worth unless we do justly, love mercy, and walk humbly with Thee our God.

Bless our country with honorable industry, sound learning and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in Thy name we entrust the authority of governance, the Mayor of this city, the Governor of this State, and the President of the United States, and all who bear office under him; that there may be justice and peace at home, and that through obedience to Thy law, we may show forth Thy praise among the nations of the earth, so that men everywhere may live together in peace and happiness and glorify Thy Name. Amen.

BOOKS OF THE DAY

Rev. William H. Dunphy
Editor



IN *The Tragedy of Lynching*, Dr. Arthur F. Raper, who is the research secretary of the Commission on Interracial Cooperation gives an authoritative summary and interpretation of lynchings in the United States from 1889 to 1932. The major portion of the work is devoted to a detailed description of the lynchings of 1930—the crime, the status of the accused, the question of guilt, the mob, the economic, religious, and cultural status of the community in which the lynching occurred; the lynching itself; the sequel of suspicion and bitterness, and the part played by local institutions—schools, churches, and press. 3,724 people were lynched in the United States in the period covered. Over four-fifths of these were Negroes, less than one-sixth of whom were accused of rape. In 1930 twenty-one persons were lynched, two were not accused of any crime and there is grave doubt of the guilt of eleven others. These facts demolish the claim that lynching is a means of protecting Southern women. The falsity of this claim has been known for a long time by students of lynching, but this volume gives clear proof. There is no “one cause” of lynching. The causes are many: ignorance, prejudice, economic competition and jealousy, habitual attitudes of suspicion and hatred alongside the patronizing attitude of affection toward the “good niggers” inculcated from infancy, and the barbaric notion that the use of violence will teach the Negro to “keep his place.” A remarkable fact is that of the thousands of lynchings in the single year 1930 only 49 were indicted and only four were sentenced. (University of North Carolina Press, Chapel Hill, N. C. \$2.50.)

C. R. W.

AN EXCEPTIONALLY valuable reference book for all clergymen and Church workers is the *Yearbook of American Churches* (New York: Round Table Press, \$3.00), of which the 1933 edition is the first. The book, described as “a record of religious activities in the United States for the year 1932,” is divided into nine sections, the most important ones being the alphabetical directory of religious bodies and a Who’s Who of the Churches. Surveys of religious books and articles are also included, while the charts of denominational “family trees” make an interesting though sad graphic presentation of the disunity of Protestantism.

In an interesting study of *Who’s Who in America* and organized religion, the editor notes that “Episcopalians have eight times their share of *Who’s Who* notables in proportion to their numbers, and Presbyterians have four times.” “Is there something about Episcopalianism or Presbyterianism that makes for eminence or achievement,” he asks, “or is there something about eminence or achievement that suggests a conformity to the most respectable (*sic!*) traditions?”

The essay on Evangelistic Trends in 1932 falls into the error that is common in the secular press, but ought not to creep into a religious book, of describing the First Century Christian Fellowship as the “Oxford Movement,” while the preparations for celebrating the centenary of the real Oxford Movement are not even mentioned.

The editor is Dr. Herman C. Weber, who had the assistance of the Federal Council’s able research staff. Many religious leaders contribute brief monographs. The material is well arranged and indexed, and covers Roman Catholic and Jewish as well as Protestant information and statistics.

C. P. M.

HOUSE OF REFUGE is a novel intended to arouse interest in homes of refuge for unfortunate girls. It has aroused a considerable interest among social workers. Some maintain it misrepresents the facts and is overdrawn. Others maintain that it will prove a veritable *Nicholas Nickleby*. In the words of one of the latter, who is connected with Division of Domestic Relations in the Cincinnati Courts, the author Miss Grace S. Leake “has shown us the tight-lipped, virginal matron, hypocritical and destructive in her influence; the acquisitive volunteer, the speculative, interested male board member, the unimaginative paid social worker; all these together rob this unmarried mother of the only precious thing she has ever possessed.” Frankly the book is intended as propaganda for better conditions in homes for unmarried mothers and if it results in a searching of hearts and an investigation of conditions it will prove to have been worth while. (New York: Wm. Farquhar Payson. \$2.50.)

C. R. W.

THE ART OF INTERCESSION. By Francis Underhill, A. R. Mowbray & Co., London. Morehouse Publishing Co., Milwaukee, 50 cts.

MOST CHURCHMEN recognize the need and the duty of intercessory prayer, but most of us suffer either from slipshod irregularity in this respect or from a monotonous routine that tends to degenerate into formalism. The Dean of Rochester supplies in this little book many helpful suggestions as to the puzzles and problems that occur in this connection, and sets the whole subject against a background that makes the practice eminently reasonable and attractive.

THE DISCIPLE’S COMMENTARY ON THE NEW TESTAMENT. Volumes 4 and 5. By David Smith. New York: Roy Long & Richard Smith, Inc., 1932. Pp. Vol. 4—570; Vol. 5—709. Price \$3.50 each volume.

THIS commentary is intended to be homiletic and devotional rather than critical and exegetical in the scientific sense, and within the limits thus imposed upon itself it is good and useful. There is certainly very much material in its pages that is splendidly helpful, both for sermons and for meditation and other devotional uses. But as one of the reviewers has expressed it, “Critical and controversial questions are considered, but these are kept in the background,” and, I fear, far too much in the background. The result is that homiletical and devotional uses are sometimes made of a meaning it seems probable the passage never had. At times, of course, this doesn’t hurt—there are circumstances under which such a use of the Scriptures is quite legitimate. But then again at times it does hurt—for such a use is not always free from fault. The criticism of the writer is amazingly conservative. Not only does he accept and defend, *e.g.*, the Pauline authorship of the Pastorals and the Jacobean authorship of James (for which, of course, there is something to be said); but he even defends II Peter as genuinely Petrine and actually seems to have settled it quite definitely in his own mind that St. Luke wrote “Hebrews.” This is a marvelous achievement! And of course all this has a regrettable bearing on the exegesis at certain points and on the homiletical and devotional use made of it. But despite all this there is, as said above, a wealth of valuable material. And many preachers and devout students of the Bible will profit by many of its contributions.

FELIX L. CIRLOT.

NEWS OF THE CHURCH

Eau Claire Diocese Clear of All Debt

Entirely Self-Supporting Despite
Small Area and Youth—Religious
Education Worker Is Employed

THE diocese of Eau Claire is without debt of any kind, the treasurer reported to the fifth annual council which met at Christ Church Cathedral, Eau Claire, Wis., May 23d.

The diocese, entirely self-supporting in spite of its small area and infancy, has plans for continued expansion. The services of a full-time religious education worker, Miss Leona Ludwig, have been secured for the diocese through the generosity of Mrs. Mary DuLaney, of Eau Claire.

The Rt. Rev. Frank E. Wilson stated in his address to the council that the diocese, which had never experienced any exceedingly prosperous years, was therefore better able to weather hard times.

Other diocesan conventions and district convocations included:

New Mexico—The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, was the guest of the 39th annual convocation of the missionary district of New Mexico in St. Alban's Church in El Paso, Texas, and preached the convocation sermon May 2d. Encouraging reports of increases in baptisms, confirmations, and congregations were made.

Western Massachusetts—The "inflation" and "deflation" which the Church can urge as a supreme necessity for the world today comes by the breath of God—the replenishing of the Holy Spirit, the Rt. Rev. Thomas Frederick Davies, D.D., said in his address to the 32d annual convention of the diocese which met in St. James' Church, Great Barrington, May 24th.

New Hampshire—A portable altar and Communion set, given by the diocesan Altar Guild for use in isolated places was blessed at the 131st annual convention of the diocese in St. John's Church, Portsmouth, May 16th. The convention went on record in favor of enlarging the size and decreasing the number of the provinces.

Southwestern Virginia—The council of Southwestern Virginia, meeting May 16th and 17th in St. Paul's Church, Lynchburg, went on record as opposing that part of a proposed plan for rearrangement of provincial boundaries which would remove this diocese from the province of Washington.

West Virginia—A resolution that would permit women to serve as delegates to the annual council was defeated at the fifty-sixth convention of West Virginia in St. Matthew's Church, Wheeling, May 9th.

MINNESOTA BISHOPS TAKE CHARGE OF PARISHES

MINNEAPOLIS, MINN.—Acting to relieve the financial situation and to maintain the missionary work in the diocese of Minnesota, the Bishop and Bishop Coadjutor have taken charge of the two largest parishes in the Twin Cities which are without rectors at the present time.

The Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, took charge of the Church of St. John the Evangelist, St. Paul, succeeding its rector, the Rev. F. D. Butler, D.D., who resigned to become rector of Grace Church, Madison, Wisconsin.

The Rt. Rev. S. E. Keeler, D.D., Bishop Coadjutor, has taken charge of St. Mark's Church, which has been without a rector since the resignation of the Rev. Phillips E. Osgood, D.D., in January to become rector of Emmanuel Church, Boston.

Massing of Colors at National Cathedral

Pershing Marches In Procession; Bishop
Freeman Urges National Conference

WASHINGTON—Gen. John J. Pershing marched in the colorful procession for the sixth annual Massing of the Colors service Sunday, May 28th, in the Cathedral amphitheater on Mount Saint Alban and delivered a brief greeting to the members of the Military Order of the World War and other patriotic and veteran organizations represented in the congregation.

Stating that it was his observation after traveling through many states in the past few months that "there is a growing tendency among the people to go back to high moral and religious ground—and to get away from the worship of material things," General Pershing closed with the hope that all would do their part to help restore the country to ways of increased serenity and to true greatness.

In a stirring address, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, made an impassioned plea for the calling of a nationwide conference of representatives of the religious forces of America, including Catholics, Jews, and Protestants, in the national capital with its aim the strengthening of the moral fiber of the country.

The Lesson was read by Gen. John Ross Delafield, of New York, Commander-in-Chief of the Military Order of the World War under whose auspices the service was held.

Several hundred flags were included in the procession of colors. Music was furnished by the United States Marine Band and the Cathedral choir of men and boys.

Bishop Perry Plans World's Fair Visit

Primate and Mrs. Perry to be Guests
of Bishop Stewart and Church
Club at Reception June 23d

CHICAGO, June 3.—Word received by cable this week from the Presiding Bishop states that Bishop and Mrs. Perry will be in Chicago on June 23d, to visit the World's Fair and to be guests of Bishop Stewart and the Church Club at a diocesan reception and dinner.

Bishop Perry is visiting the Orient and will start his homeward trip in a few days. While in Chicago, it is planned to have him visit the Church exhibit at the Century of Progress Exposition and to inspect other outstanding features of the Fair. A visit with President Rufus C. Dawes and other officials of the Fair also is proposed.

Philadelphia Cathedral Foundation Stone Blessed

Bishop Taitt Officiates at Service Before
Delegates From Parishes

By ANNA HARRADEN HOWES

PHILADELPHIA, June 3.—The Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, officiated at the blessing of the foundation stone of the Cathedral Church of Christ in Roxborough, Philadelphia, at 3 P.M., today. This service, held in connection with the annual Diocesan Day which takes place each year at the Cathedral site, memorialized the beginning of the work on the Cathedral.

The ceremony of the blessing of the foundation stone was conducted under the auspices of the Cathedral Chapter; Bishop Taitt officiated and also delivered an address. Members of the Cathedral chapter, officials and clergy of the diocese as well as representatives of parishes and organizations in the diocese took part in the service. An opportunity was given those present to inspect the progress that has been made on the Chapel of St. Mary which is the first unit of the Cathedral proper. It is in the east end of this chapel that the foundation stone, suitably engraved, has been placed.

A number of diocesan institutions held their commencement exercises during the past week. The Church Training and Deaconess School commencement took place Wednesday, May 31st. A class of six received diplomas. One junior is going to Liberia in the fall.

The Divinity School commencement took place on Thursday, June 1st, and on Friday, June 2d, commencement exercises were held at the Church Farm School, Glen Loch, Pa. Episcopal Academy, in Overbrook, held its commencement on Tuesday, June 6th.

Bishop Stewart Asks Blessing On Fair

Delivers Invocation at Opening of Century of Progress Exhibition in Chicago

CHICAGO, May 27.—Chicago's 1933 World's Fair—A Century of Progress Exposition—opened today in a blaze of glory, and the Church and organized religion in general were in the forefront. Bishop Stewart spoke the invocation at the opening ceremonies in the huge Soldiers' Stadium before a crowd of approximately 125,000. St. John's Military Academy band was one of those which participated in the musical ceremonies of the opening.

Religious activities of the Exposition will center largely in the Hall of Religions, which is just being completed. Only a few of the Church exhibits were in place as the huge crowds swarmed over the grounds. The Episcopal Church exhibit is yet to be installed and it will be another week before the equipment for it is in place.

HALL OF RELIGIONS MODERNISTIC

The Hall of Religions is modernistic in design but distinctly ecclesiastical in its effect. A dignified tower rises above the shore of the central lagoon. In this a pipe organ is being installed and from the tower Churchly programs will be broadcast throughout the Exposition at specified times. A broadcasting system installed by the Exposition permits the amplification of the music to every corner of the Fair grounds—even out onto the roadways and walks so that even the casual attendant will hear them.

The building is 400 feet long and faces east with a beautiful terrace overlooking the lagoon. It is one of the strategic locations in the entire grounds, affording a view of other buildings which is unsurpassed, unless it be from one of the modernistic towers or the now famous Sky Ride, the towers of which rise 625 feet above the ground.

CHURCH EXHIBIT WELL LOCATED

The Episcopal Church space is perhaps the most strategic in the entire building. Entering from the main driveway on the west, one steps into an octagonal rotunda. Directly ahead to the left, between two supporting pillars, one will see a Church altar, set against a background of stained glass windows. This semi-circular bay with the adjoining space is the Episcopal space. No one coming into the building can miss observing the exhibit which, by common consent of representatives of the National Council, Bishop Stewart, and members of the Chicago committee, will be of a dynamic rather than a static character.

Various phases of the Church's life during the past 100 years will be shown—missionary, liturgical, religious educational, musical, etc. To demonstrate the missionary work, it is expected that native Indians will be on hand at certain times

during the Fair to tell of the Church's activity among Indians; likewise, the colored work and the mountain work in Kentucky and the far South. A series of lectures on symbolism and vestments is planned. Musical programs, including choir and organ concerts, will depict the musical history of the Church. Charts which are in process of preparation under direction of the Rev. G. Warfield Hobbs, executive secretary of the Department of Publicity of the National Council, together with maps, will give other glimpses of the Church's world-wide endeavors.

SMALL CHAPEL EFFECT

A copy of the Standard Book of Common Prayer and the golden alms basin used by the Woman's Auxiliary for the U. T. O. will be on display in cases to the front of the space. The whole will give the effect of a small chapel, it is hoped.

Responsibility for the execution of the working program of the Church's part in the Fair has been delegated by the Bishop to the Church Club. A diocesan council composed of representatives of all diocesan organizations is coöperating. Col. Robert G. Peck is chairman of this council. The Woman's Auxiliary, represented by Mrs. Charles Spencer Williamson, president, and Mrs. Edwin J. Randall, has assumed the responsibility for providing hostesses who will be on duty at the exhibit throughout the Fair. Coöperating in this phase of the work is the Girls' Friendly Society and also the Brotherhood of St. Andrew.

The diocesan Altar Guild will be charged with the duty of maintaining the altar. All visitors to the exhibit will be asked to register. A registry also will be maintained by the Church Club at Diocesan headquarters, 65 E. Huron St., where general activity of the housing bureau also will center. The housing bureau has the task of providing room accommodations for Church people who desire assistance.

Architectural features of the Church exhibit are in charge of Messrs. William Jones Smith and Carl Heimbrodt, two Chicago architects who are Churchmen.

PARISHES PLAN SPECIAL PROGRAMS

It is estimated by Fair officials that between fifty and sixty millions of people will visit the Exposition before it closes November 1st. Local parishes are planning to take advantage of this vast number of visitors. St. James' Church, mother of Chicago parishes, is arranging a special program. Grace Church, at the very doors of the Century of Progress, is doing the same. St. Paul's, Redeemer, St. Chrysostom's, Church of the Ascension—all comparatively close to the grounds, and St. Luke's Pro-Cathedral, will maintain a full schedule of services during the summer months. The Catholic Club of Chicago is planning a series of monthly meetings.

On the whole, the Church is very much alive to the whole situation and with more than 1,000 national conventions scheduled to be held in Chicago during the next five months, there is every reason to believe that her services will be welcomed by a goodly number of Churchmen coming to the Exposition.

Diocese of Toronto Plans Music School

Canon Pilcher to be Dean at Summer Session—Young People Preparing for A. Y. P. A. Camps

TORONTO, May 30.—The diocese of Toronto will hold a summer school of Church music from June 13th to 15th under the patronage of the Rt. Rev. D. T. Owen. Canon Pilcher, preceptor of the diocese, will be dean. The faculty includes Albert Ham, Mus.Doc., F.R.C.O., organist of the diocese of Toronto, and organist and choirmaster of St. James' Cathedral, Toronto; Healy Willan, Mus. Doc., F.R.C.O., organist of the University of Toronto and organist and choirmaster of the Church of St. Mary Magdalene; and Campbell McInnes, director of English Diction in Wycliffe College, Toronto, and musical adviser to the National Council of Education.

Some of the subjects for discussion are: "The Church Service—Its Structure"; "Principles of Chanting"; "The Use of the Voice"; "The Principles of Plainsong"; "Hymn Tunes of Various Periods," "Marbeck," and "The Music of Holy Communion." Two services illustrative of the points discussed at the sessions will be held; one on Tuesday evening at St. James' Cathedral and one at St. Mary Magdalene on Thursday evening.

The purpose of the School of Church Music is to present to clergy and organists ideals of beauty, simplicity, reverence; to endeavor to recapture the best of the Anglican tradition; to gather from all periods what may best serve to aid the approach of the congregation to God.

A. Y. P. A. SUMMER CAMPS

From July 15th to August 13th, "Whitehouse," charmingly situated on the wooded shores of Lake Couchiching, near Muskoka, will echo and re-echo to the happy shouts and laughter of fun-loving youth spending long happy days in gay fellowship and companionship at the Ontario Provincial Camp for the Anglican Young People's Association. "Whitehouse" has been operating for some years now as a summer holiday camp for young people, and is this year under the direct supervision of the newly-formed Provincial Council.

While many of the A. Y. P. A. members in the province have attended leadership training and vacation periods at "Artaban" during past years, this is the first time that British Columbia has a really A. Y. P. A. holiday camp, and needless to say the members in the West are anticipating just as eagerly their own camp this year, as are the "Whitehouse" campers in Ontario.

The week of July 17th to 24th has been set aside as "A. Y. P. A. period" at "Artaban," and members of the British Columbia Provincial Council, under which the camp is being sponsored for the association this year, are anticipating registration which will tax the accommodation of the camp to its utmost.

Great International Medical Center Open

Two Units of St. Luke's Hospital Completed; Presiding Bishop and Dr. Wood at Services

TOKYO, JAPAN—One of the most important milestones in the history of Protestant Episcopal missions was reached on June 4th with the formal opening of the first two units of the new St. Luke's International Medical Center in Tokyo, Japan.

Representatives of the Church from the United States at the ceremonies included the Most Rev. James DeWolf Perry, D.D., in company with Mrs. Perry, and Dr. John W. Wood, executive secretary of the Department of Foreign Missions. The event was also witnessed by leaders in Japanese official and cultural circles who have been active in the support of St. Luke's almost since its beginning.

With the opening of the central in-patient unit and the College of Nursing, the entire medical center project is more than half completed. There remain to be finished the administration quarters, the out-patient department, and the public health department. These are at present housed in the wooden barracks buildings, built after St. Luke's was destroyed by the earthquake and fire of 1923.

But even though the medical center is unfinished, the completed two units in themselves constitute the most up to date hospital in Japan. The central unit will accommodate 275 in-patients. It contains the receiving wards, kitchen, and refrigeration, an isolation section, and heating and electrical equipment for the whole institution. On the roof of this seven-story unit is a sun porch enclosed with vita glass, permitting the penetration of the sun's rays. This porch has accommodations for 100 patients and there is in addition ample open air deck space on the roof. This entire unit faces directly south and receives a maximum of sunshine and of fresh air from Tokyo Bay. Utility and service rooms have northern exposure which is less suitable for patients.

At right angles to this building is the gift of the Rockefeller Foundation, the College of Nursing, which can accommodate about 200 nurses. The whole first floor of its five stories is devoted to lecture and demonstration rooms, laboratories, and library.

The finish and equipment of both buildings is thoroughly modern. The buildings themselves equal the highest standards set in the United States, and their organization and arrangement led the Japan Society of Architects and Engineers to concede that it is by far the best built and appointed hospital in Japan.

The completion of these two units is a tribute not only to the work of the Church, but to the vision and tenacity of purpose which have marked the career of Dr. Rudolf Bolling Teusler, who was sent to Japan more than 30 years ago to establish a practical demonstration of Chris-



RECENTLY COMPLETED UNITS OF ST. LUKE'S HOSPITAL

The first two units of St. Luke's International Medical Center, the In-Patient Department and College of Nursing, which were formally opened in Tokyo June 4th.

tianity to the Orient. When he arrived in Japan, Dr. Teusler found little enthusiasm for the project which the Church had selected him to begin. His financial resources were so small as to be almost non-existent and the Japanese were then much less kindly disposed toward new missionaries than they are today.

Coming to Japan with very little financial help, and with the encouragement of his few friends, he began looking around for quarters in which to carry out his work.

Many men, in a similar position, would have been discouraged at what he found—an old abandoned one-room hospital building, more closely resembling a stable than anything else—with a few pieces of antiquated equipment worse than useless. But Dr. Teusler wasn't discouraged. In fact, he was enthusiastic over his discovery. He rented it immediately, sold the equipment for \$20; renovated the building; scoured and scrubbed it, and, in 1902, announced that St. Luke's International Hospital, with its total of eight beds, was ready to serve the world.

Since that time the growth of St. Luke's has been almost phenomenal. It has won the respect of everyone who has passed through its doors and of thousands who know of it only as they know of other mighty influences in the spread of the Word of God—by its reputation for good work. The news of the opening came to these people as a vision of personal triumph, so great is their interest in this mission. But if the opening of St. Luke's new buildings merely enlarged the space in which Dr. Teusler and his associates might work, there is little significance to the event. The significance lies in the extension of Christianity, of which the work in St. Luke's is a salient example. In Dr. Teusler's own words: "The building of a great medical center in Tokyo is meaningless unless every phase of its work is permeated through and through with Christian ideals and Christian practice."

GENEROUS PARISHIONER PAYS MISSOURI CHURCH'S DEBT

JOPLIN, Mo.—Through the generosity of Mrs. Ida Forlow of Webb City, a communicant of the parish of St. Philip's Church, Joplin, the entire church property has been cleared of debt according to the Rev. Alfred L. du Domaine, rector.

Two years and a half ago the parish house and rectory were renovated and remodeled at a cost of \$7,000 which, together with the payment of accumulated debts, incurred a total indebtedness of approximately \$9,000. Since that time the following gifts have been made: Mrs. Elizabeth Spurgin, \$3,000; St. Margaret's Guild, \$500, and Mrs. Ida Forlow, \$1,000. The rector announces a further gift of \$4,800 from Mrs. Forlow, thus liquidating the entire indebtedness. The church property is in excellent physical condition and has been enriched by many additions and improvements, all of which have been gifts of members of the parish.

TWO PROFESSORS RESIGN AT NASHOTAH HOUSE

NASHOTAH, Wis.—The Rev. William H. Dunphy, professor of Dogmatic and Moral Theology and instructor in Homiletics at Nashotah House since 1930, has resigned. The Rev. Felix L. Cirlot, professor of New Testament and instructor in Apologetics in the same institution, has also resigned.

Fr. Dunphy, who is the Literary Editor of *THE LIVING CHURCH*, is the author of a recently published book, *The Living Temple*. He has also written various articles for *THE LIVING CHURCH*, the *American Church Monthly*, and *Theology*.

Fr. Cirlot has also contributed various articles to *THE LIVING CHURCH* and to the *American Church Monthly*.

Fr. Dunphy and Fr. Cirlot have not announced their future plans. During the summer Fr. Cirlot will be in charge of Christ Church, New Haven, Conn.

Chicago Plans Great Centenary Program

Service in Stadium to be Central Feature; Choir of 2,000 Voices to be Organized; Pageant Also

CHICAGO—A great diocesan service in the Chicago Stadium the evening of September 29th, St. Michael and All Angels' Day, will be the central feature of Chicago's celebration of the Oxford Centenary, according to plans completed by the local committee. A diocesan pageant, previously planned for the Stadium, will be held out of doors at a different time, probably earlier.

The Stadium seats 22,000 and it is hoped that it will be filled for the occasion. A choir of 2,000 voices is to be organized. There will be no admission charge, but a collection will be taken, to be devoted to missions.

The Rev. Harold Holt is chairman of arrangements on the Stadium service. Already plans are well under way.

ACOLYTES' FESTIVAL HELD

The University of Chicago Chapel was aglow Thursday night, June 1st, when the twenty-fourth annual diocesan Acolytes' Festival was held there. Some 500 acolytes and choristers, bearing crosses and torches participated. Bishop Stewart officiated at solemn Evensong, assisted by the Rev. Messrs. William B. Stoskopf, Walter S. Pond, and Howard R. Brinker. Five parish choirs took part in the musical program, directed by Roger Tuttle of St. Bartholomew's.

Present at the service was the Rev. Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer, who founded the Acolytes' Festival 24 years ago. About 100 took part in the original service, Dr. Hopkins recalled. He drove through from Vermont to visit the World's Fair, planning his trip to be here for the Festival.

HONOR ANNUNCIATION PRIEST

The days when Auburn Park was a settlement of a few scattered homes will be recalled June 11th and 12th when the 25th anniversary of the rectorship of the Rev. Arnold Lutton at the Church of the Annunciation is celebrated.

A special anniversary service will be held Sunday, June 11th. Bishop Stewart will be the celebrant June 12th at a choral Eucharist to which all the clergy of the diocese are invited. Luncheon will be served to the visitors following the service and in the evening a parish dinner will be given.

CATHOLIC CLUB ELECTS

Present officers were reelected by the Catholic Club of Chicago at its annual meeting at the Church of the Advent, Monday evening, May 29th. They are: Royal D. Smith, president; John P. Crampton, vice-president; Victor D. Cronk, secretary-treasurer. The officers will be installed at the first of a series of monthly meetings planned in connec-

PROTESTANTS DEFY HITLER IN BISHOP'S ELECTION

BERLIN—Resisting determined efforts of the National Socialist Church organization to name a Nazi candidate, the German Protestant Church groups on May 27th elected the Rev. Friedrich von Bodelschwingh, popular Lutheran social worker, the First Evangelical Bishop of the Reich.

Dr. von Bodelschwingh was chosen by the *Landeskirchen*, representing twenty-nine Protestant organizations, despite the fact that they had been informed Chancellor Hitler would never approve their selection of the relief director. The Nazi candidate was the Rev. Ludwig Mueller.

The government has taken no steps toward ratification of the election and members of both parties are putting out feelers toward a compromise.

tion with the World's Fair, to be held at St. Luke's Pro-Cathedral, June 19th.

ST. LUKE'S GRADUATION

Seventy-one nurses of St. Luke's Hospital received diplomas at the annual hospital graduation exercises in St. James' Church, Thursday evening, June 8th.

The Rev. Dudley Scott Stark, rector of St. Chrysostom's Church, delivered the commencement address. St. James' choir, directed by Leo Sowerby provided special music. Charles A. Wordell, manager of St. Luke's, presented diplomas.

HOUGHTELING FORUM JUNE 23-25

The Rev. John B. Hubbard, rector of St. Mary's Church, Park Ridge, has been selected to lead the annual Houghteling Forum, to be held at Doddridge Farm, near Libertyville, June 23d, 24th, and 25th.

The Forum is intended as a short period of intensive study on spiritual matters. The subject this year will be the Apostles' Creed. Mr. Wirt Wright is president of the group. William F. Pelham founded the Forum about five years ago.

NEWS NOTES

The Hall of Religions at the World's Fair will be formally opened on Sunday, June 11th. Bishop Stewart has been asked to deliver the dedicatory address.

Special memorial services in honor of the late Rev. Nicholas Bayard Clinch, rector of the Church of the Messiah and war chaplain, were held last Sunday morning at the Hyde Park Methodist Church, under auspices of the Hyde Park American Legion.

The 131st Infantry, Illinois National Guard, participated in special memorial Sunday services at St. Timothy's Church Sunday afternoon. The Rev. Frank R. Myers, rector of St. Timothy's, is chaplain of this unit.

Conference at Hobart College

GENEVA, N. Y.—An inspirational conference on an educational basis is to be held for the young people of the diocese of Rochester and the diocese of Western New York at Hobart College from June 23d to June 26th. Three courses are to be given.

Bishop Abo-Hatab, Syrian Prelate, Dies

Metropolitan Platon, of Russian Church, Officiates at Final Rites for Cathedral Pastor

NEW YORK, June 2.—The Rt. Rev. Emmanuel Abo-Hatab, Bishop of Montreal and pastor of the Syrian Orthodox Cathedral of St. Nicholas, Brooklyn, died Monday morning in the synod house after a long illness.

The body laid in state at the Cathedral until this afternoon, when the funeral services were conducted by the Most Rev. Platon, Metropolitan of the Russian Orthodox Church, attended by numerous dignitaries of the Church and many Greek and Syrian priests. Burial was in Mount Olivet Cemetery, Maspeth, Queens.

Bishop Abo-Hatab was born in Damascus, Syria, 43 years ago. He came to this country in 1908 and made his home in Brooklyn. Serving first as deacon, he was later elevated to the office of archdeacon of the diocese of Brooklyn.

He was consecrated Bishop of Montreal, which includes in its territory Canada and New England, September 11, 1927. He resided in Canada for a short time, returning to Brooklyn in 1931 to assume the pastorate of St. Nicholas'.

Bishop Abo-Hatab was a linguist and writer as well as a theologian. He spoke and wrote in English, Russian, French, Greek, and Arabic. He was editor of *Majallat Al-Kalimat*, an Arabic publication of nation-wide circulation, and was also the author of several essays on theology.

Trinity Parish, Princeton, To Observe Its Centennial

Church Has Grown in Importance As Strategic Center

PRINCETON, N. J.—Trinity parish, of which the Rev. Robert Williams is rector, will celebrate on Trinity Sunday the 100th anniversary of its founding.

With every development in the growth of Princeton College into a university and the rural village at the end of its little spur line into one of the most exquisite centers of country life in the East, Trinity has grown in importance as a strategic center for Church life.

Many Princeton alumni will remember the St. Paul's Society, which was the first gallant attempt to solve the "student problem," and the joy of the opportunity to attend an early Communion Service in the worthy and dignified stone Church which stood for many old churches back at home, in many lives.

The cornerstone of a church building was laid July 4, 1833, and in September, 1834, the building was consecrated by Bishop Doane. The preacher at this service was the Rt. Rev. William White, then 87 years of age and in the 48th year of his consecration.

New York Women Donate \$116,675

Diocesan Auxiliary's Report Shows
Gains—Bishop Manning Officiant
at Mrs. Gilbert's Funeral

BY HARRISON ROCKWELL

NEW YORK, June 2.—Notwithstanding the continuance of the economic depression the Woman's Auxiliary of the diocese has been able to submit its annual report, showing considerable achievement and growth. Eight new branches have been formed and four new groups organized.

The president of the Auxiliary, Mrs. H. H. Pierce, states in her report that of many outstanding matters in 1932-1933 the most important are the departures for the mission field of Miss Josephine Budd from St. George's, New York, to St. John's University, Shanghai, and Miss Gladys Spafford of Trinity Chapel to Splashdam, Va.

In its social service work the Auxiliary shows a ministration to at least 1,995 people at Ellis Island in 12,247 services rendered to people of 19 nations.

In the important realm of finance a truly remarkable showing has been made in gifts totalling \$116,675. Of this great sum \$51,969 went to Missions; \$19,694 to the United Thank Offering, and \$43,000 to its supply department.

THREE FUNERALS

The funeral of Mrs. Anna Louise Gilbert, wife of our junior Suffragan Bishop, the Rt. Rev. Dr. Charles K. Gilbert, was held last Sunday afternoon in St. John's Church, with Bishop Manning officiating. The burial was Monday at Bainbridge, N. Y.

Funeral services for the Rev. Dr. William Gordon Thompson were held last Monday afternoon at St. Ann's Church, where the deceased priest had for some time been an assistant to the rector, the Rev. Dr. E. C. Russell. As Dr. Thompson was a chaplain of the Police Department, by recent appointment, the service was attended by Commissioner Bolan and by about 100 members of the police force. Burial was in the Moravian Cemetery on Staten Island.

Bishop Lloyd will officiate this afternoon at the funeral of the Rev. William Winter Mix, late rector of St. Simon's Church, Concord, S. I. The service will be in St. John's Church, Rosebank, and the burial at Valhalla Cemetery, Oakwood.

FELLOWSHIP WEEK AT ALL SOULS' CHURCH

It is good to be able to report from All Souls' Church, St. Nicholas avenue, the Rev. Rollin Dodd, rector, news items indicative of spiritual progress in an environment of peace. Our readers will recall the dissension in this parish last autumn and winter over racial problems.

During the week of May 22d the clergy, choirs, and organists of St. Ambrose Church, of St. Luke's, Edgecomb avenue; of St. Martin's, and of St. Philip's, all being local congregations of colored

NAVAL MEN TO GIVE CROSS TO GRACE CATHEDRAL

SAN FRANCISCO—Donation by the Navy of the cross which is to surmount Grace Cathedral, San Francisco, is being sought by Chief of Chaplains Sydney K. Evans, Battle Force Chaplain John J. Brady, and other chaplains.

Letters have been sent to each chaplain of the fleet by Chaplain Brady, pointing out the impressive beauty and symbolism of such a gift, and asking united effort in carrying out the project.

people, participated in what was called Fellowship Week at All Souls' Church. Preaching services were held on the weekday evenings, while on Sunday, the 22d, Bishop Lloyd confirmed 21 candidates, making 61 thus far in 1933; and on the 28th, the Bishop of Liberia, Dr. Campbell, O.H.C., preached at the late Eucharist.

NEWS IN BRIEF

Bishop Manning officiated last Sunday morning at the institution of the Rev. Harold F. Hohly as rector of Christ Church, Bronxville.

The Rev. Perry G. M. Austin, rector of St. Luke's Church, Long Beach, Calif., is spending some time in eastern cities, endeavoring to raise sufficient funds for the rebuilding of his church which was demolished in the recent earthquake. The Rev. Mr. Austin preached last Sunday morning in Grace Church, presenting the purpose of his trip. The *Herald-Tribune* on Wednesday gave editorial commendation to his effort, and Bishop Manning has by letter given his approval to Mr. Austin's mission and has contributed to the fund which has a goal of \$25,000.

The Rev. Dr. Granville M. Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, and his assistant, the Rev. Oliver B. Dale, S.S.J.E., sailed Tuesday to participate in the Oxford Movement Centenary. Before going to England they will spend a few weeks in Belgium, France, and Germany. Fr. Williams is scheduled to preach on July 9th at an outdoor service in the Stadium, White City, London, when the presiding officer will be the Bishop of London.

To commemorate the ministry at St. Thomas' Church of the late Rev. Harold L. Gibbs, the rector, the Rev. Dr. Brooks, and his vestry have approved the raising of a fund to be known as "The Harold L. Gibbs Memorial Scholarship Fund," the income from which is to be used for the continuance of the education of outstanding graduates of St. Thomas' Choir School.

ST. JOHN'S, GREELEY, MAKES PLANS FOR GROWTH

GREELEY, COLO.—Ending the spring term with three graduates, St. John's College is making preparations for opening September 29th with two members added to the faculty and an increased number of students.

The graduates were Quentin Ferguson, of Oklahoma; Ralph Rohr of Omaha, and James Chyun of Korea. Mr. Ferguson was ordained deacon by Bishop Ingley, acting for Bishop Casady of Oklahoma, at the commencement exercises May 30th in Trinity Church.

English Prelates Urge War on Slums

Canterbury and York Archbishops
Ask Coöperation With State—
Church Assembly to Convene

BY GEORGE PARSONS

LONDON, May 19.—An appeal to all members of the Church of England to unite in the fight to eliminate the slums has been issued by the Archbishops of Canterbury and York. The following extracts are taken from the appeal:

"For many years the housing problem has taken an increasingly prominent place in the minds of all citizens who care for the welfare and the honor of their country. Even before the War the problem was acute; but the cessation of building during the four years of the War, and the difficulties attending building enterprise after it, resulted in a disastrous shortage of houses and a consequent overcrowding calamitous both in its intensity and in its extent. . . .

"We have now reached a stage when, by the action of a united, vigilant, and decisive public opinion, it should be possible altogether to abolish bad and insanitary houses and that continuing blot on our national life which we call slums.

"With this great object in view, the Minister of Health has issued a programme for the next five years. But it will not and cannot be carried through unless it is steadily and vigorously supported in every part of the country. We regard this situation as offering a direct challenge and call to the Church. If in every town and parish its members would unitedly and energetically exert their influence, a great transformation of social conditions could now be wrought.

"There is need not only of proper housing, but of this at rents which are within the means of those who have been or now are living in slums. . . . We ask all members of the Church to find out and support whatever sound efforts in the way of public utility schemes or otherwise are being made in their areas, or themselves or in coöperation with others to initiate such efforts. . . .

"It is a moral and spiritual claim that is made. Bad housing and overcrowding are damaging to health of body and even more, perhaps to health of mind and soul. We cannot and dare not as Christians acquiesce in the subjection of our fellow-countrymen to conditions so injurious. A time has come when we can, if we will, remove this scandal from our social life. We therefore call upon all members of the Church of England to take their full share in this endeavor to remedy a grievous wrong."

The appeal has had a prompt response from that section of the Church which is always keen on social reform. Bishop Chandler has at once pledged the Anglo-Catholic Congress Movement to the new crusade. It is satisfactory to note that the Congress demonstrates that it is seeking no party advantage or party advertisement, and that it is eager to coöperate with all sections of Churchmen in this great work.

CHURCH ASSEMBLY

The summer session of the Church Assembly will take place at Church House, Westminster, from June 12th to 16th. It is possible that separate sittings of the

House of Clergy may be arranged to consider the Banns of Matrimony Measure.

Notice has been given of motions—in addition to those not disposed of at the spring session—on parsonage houses, clergy pensions, and the Student Christian Movement.

CONFER WITH PRESBYTERIANS

At a recent meeting at Lambeth Palace of the conference between representatives of the Anglican communion in England and Scotland and representatives of the Church of Scotland and the Presbyterian Church of England, a document prepared by a joint committee dealing with things held and done in common by the two communions, and with action that might be taken in common on the basis of the ascertained agreement, was discussed. An interim statement was issued for submission to the General Assembly of the Church of Scotland, and to the Archbishop of Canterbury, which is as follows:

"Among the things held in common, agreement was reached as to the authority and sufficiency of Holy Scripture as furnishing the supreme standard in faith and morals, as to the necessity for the declaration of the Church's faith and doctrine in credal form, and as to the status of articles and confessions of faith as subordinate standards. . . . There was a common recognition of the sacraments of baptism and the Lord's Supper, and of an orderly ministry within the Church by divine institution.

COMMON ELEMENTS NOTED

"Beneath their manifest differences in order and policy, certain vital elements were acknowledged as common to both communions. Among the suggestions for concerted action in the future, the conference recommended in particular the exchange of official delegations from time to time, public pronouncements on grave occasions, and possible joint action, and the study of each other's history, religious thought, and system of worship in the interest of better understanding.

"The question of admission to Holy Communion in exceptional circumstances was carefully considered, with full recognition both of the urgency and of the difficulty involved. Concerning the opening of pulpits and the holding of joint services also, agreement was reached that the inauguration of an orderly scheme for those ends was desirable."

NEALE'S DAUGHTER DIES

It is nearly sixty-seven years since John Mason Neale died. Not many people were aware of the fact that Mother Ermenild, for thirty years Mother Superior of the Society of St. Margaret—founded by Neale—who lately passed away at St. Margaret's Convent, East Grinstead, at the age of 82, was one of his daughters.

Her life was one of humility, sacrifice and devotion, and outside her family and the community few knew her well. She had been looking forward with joy to the pilgrimages (part of the diocesan observance of the Oxford Movement Centenary) to Sackville College and to St. Margaret's in June, and to the unveiling of the memorial window to her father in East Grinstead parish church.

"CAN'T AFFORD TO STAY AT HOME," HOWE SLOGAN

GOSHEN, IND.—"You can't afford to stay at home" is the slogan adopted by the Howe Summer Conference of the dioceses of Indianapolis and Northern Indiana to be held June 25th to 30th at Howe School, Howe, Indiana.

The registration fee is \$2.00 and board and room for the week \$5.00; total \$7.00.

The Bishop of Northern Indiana is president of the conference, and the Bishop of Indianapolis, chaplain.

New York Parishes Given \$147,000 by Mrs. Blodgett

Church Institutions Also Named In Will of Donor of \$3,000,000

NEW YORK—The will of Mrs. Mary Eliza Blodgett, widow of J. Jarrett Blodgett, Boston textile manufacturer, and daughter of the late John Hinman Sherwood, one of the founders of the Fifth Avenue Bank, contained bequests totaling more than \$200,000 to eight religious and charitable institutions and specific bequests of nearly \$1,000,000 for distant relatives, friends, and employees. The will was filed in Surrogate's Court, June 3d.

Mrs. Blodgett, 93 years old at the time of her death, was actively engaged in philanthropic work for many years, contributing more than \$3,000,000 to Episcopal Church institutions.

The largest institutional bequest goes to the Zion Episcopal Church at Greene, which receives a bequest of \$72,000, of which \$50,000 is for a church endowment fund, \$15,000 for an organ in memory of Frederick Eugene Barnard, and the rest for other specified purposes.

Holy Trinity Episcopal Church gets a bequest of \$50,000. Mrs. Blodgett recently built the parish house for the church. Grace Emmanuel Episcopal Church receives \$25,000.

The board of managers of the diocesan Missionary and Church Extension Society, gets a bequest of \$25,000. The Cathedral of St. John the Divine, to which Mrs. Blodgett had contributed generously and built the choir school, receives \$5,000.

St. Luke's Home for Aged Women, of which she was formerly president, gets \$5,000, and St. Luke's Hospital \$13,000. Seaton Hospital, Spuyten Duyvil, gets \$8,000.

PITTSBURGH PARISH, DIOCESE WILLED \$145,000

PITTSBURGH—By the will of Miss Louise Jackson, a life-long member of St. Andrew's Church, the parish receives \$75,000 and a fund of \$10,000 for the upkeep of the memorial Chapel.

The Permanent Episcopate Fund also receives \$40,000 and the Church Home \$20,000. Miss Jackson was 94 years of age at death.

Little Helpers Attend Service in Brooklyn

Thousands of Boys and Girls Take Part In Garden City Parade

BROOKLYN, N. Y.—The twenty-fifth annual service of the Little Helpers of the diocese of Long Island was held in the Church of the Redeemer, Brooklyn, Sunday, May 28th, at 4 P.M. Hundreds of little children from all parts of the diocese attended. The rector, the Rev. Dr. T. J. Lacey, presided, and Bishop Stires made the address.

This service has been arranged and managed by Miss Josephine B. Kroger from its inauguration, and she has never missed being present in twenty-five years. The roll of branches was called, representatives coming forward to bring the offering of that branch and to receive a red rose bud from the altar.

The unique exhibit of models of the various mission buildings which the Little Helpers have helped to build or equip, attracted the greatest attention. The exhibit was enriched this year by a remarkable cardboard model of the Cathedral of this diocese at Garden City.

CATHEDRAL DAY OBSERVED

Four thousand two hundred and fifty boys and girls from the Church schools of this diocese marched in parade at Garden City on May 27th in the annual observation of Cathedral Day.

Nearly a thousand others attended, but did not march. At the service which followed, the missionary offering of the Church schools of the diocese was formally presented. The new dean of the Cathedral, the Very Rev. Arthur B. Kinsolving II, made an address of welcome, and Bishop Stires gave the principal address. The Rev. Charles H. Ricker presided.

After the service, picnic lunches were spread under the trees of the Cathedral grounds, baseball games between various parishes were scheduled and a mammoth track meet was held on the St. Paul's School athletic field, prizes being awarded for individual and team successes.

ERIE YOUNG PEOPLE MEET IN SHARON, PA.

SHARON, PA.—Representatives of thirteen churches attended the annual conference of the Young People's Fellowship of the diocese of Erie held May 20th and 21st in St. John's Church and parish house.

After the business session most of the delegates visited St. Paul's Church, Farrell, where an opportunity was given to see something of the splendid work carried on among the foreign-born.

At the corporate Communion the next morning 150 young people received the Sacrament, the Rt. Rev. J. C. Ward, Bishop of Erie, being the celebrant. At the second service the preacher was the rector of the parish, the Rev. Fred B. Atkinson.

Bishop Lawrence Observes 83d Birthday Anniversary

Newspaper Editorial Lauds "Vigorous
Exponent of the Present"

BOSTON—Bishop Lawrence was the recipient May 30th of a huge sheaf of congratulations and best wishes for his 83d birthday. A newspaper editorial called him a vigorous exponent of the present, with his mind directed, confidently and optimistically, toward tomorrow.

The same editorial referred to the final paragraph of Bishop Lawrence's address May 3d when the boy of the Civil War period, the man of the 80's and 90's, spoke in the spirit of the American of 1933, saying:

"While standing upon our economic fabric, let us keep our minds open, listen to reformers, heed radicals and, with wide experience, good judgment, and high-minded advisers, move on. Stubborn repression breeds revolt and revolution. A wise balancing of history, present standards, and wide experience, with a forward look and restrained idealism, bring in a better day."

CHURCH SERVICE LEAGUE MEETING

The South Shore District Conference of the Church Service League (women's division) was held in the Church of St. John the Evangelist, Hingham, last Friday; Mrs. Norman C. Chaplin of Weymouth, vice-president, presided. After the service of corporate Communion, reports, and discussion, came the afternoon session with two features of interest: Miss Elise Dexter, field worker under the Episcopal City Mission, spoke on "God in the Hospitals"; "Blessed Are They," a missionary play written by Mrs. Chaplin and presented by two parish groups, was given.

STUDENTS PREACH ON COMMON

Five students of the Episcopal Theological School, Cambridge, preached on Charles Street Mall of Boston Common last Sunday afternoon, at the open-air meeting under the auspices of the greater Boston Federation of Churches. This is rigorous and constructive training for any young man, and hecklers are not wanting in the listening crowd.

The Fraternity of the Way of the Cross, a society for the increase of spirituality among the clergy, especially those living in rural parishes, met recently in St. Margaret's Church, Brighton, for a service of Holy Communion and a conference.

CHRIST SCHOOL PRESENTS DIPLOMAS TO THIRTY

ARDEN, N. C.—Thirty seniors were graduated at Christ School's thirty-second annual commencement May 26th and 27th. The sermon was given at the usual High Mass by the Rev. Preston Burke, of Hendersonville, N. C., a Christ School graduate.

The Fall term opens September 13th. At that time the Rev. Charles F. Boynton of New York becomes chaplain of the school.

PRESENTS 778 CANDIDATES WITHIN FIVE YEARS

DANBURY, CONN.—Within five years, a total of 778 candidates have been presented for Confirmation in St. James' Church by its rector, the Rev. Hamilton H. Kellog.

This year the rector presented a class of 135 members, nearly all adults. This class was the largest in the diocese.

In the period of five years, which represents the Rev. Mr. Kellog's rectorate here, 663 persons, a majority of whom were adults, were baptized.

St. Stephen's College Budget Reduced \$60,000

Saving Effected Through Salary Cuts
And Other Economies

NEW YORK—An operating budget of \$133,000 for the next academic year, about \$60,000 less than that for the current year, has been adopted by a special trustees' committee of St. Stephen's College, an Episcopal Church school affiliated with Columbia University.

Ward Melville, assistant treasurer of the college, announced that the budget had been "practically" balanced. He said the saving had been made by willingness of the faculty to accept salary cuts amounting to an average of 40 per cent, and the paring of other expenditures.

DALLAS CHURCHMEN HEAR REV. G. R. FENNER

DALLAS—The Churchmen's Vacation Conference of the diocese of Dallas opened Monday, June 5th, at St. Matthew's Cathedral, with registration in the afternoon and the sermon at 8:00 p.m., by the Rt. Rev. Harry T. Moore, D.D., LL.D., Bishop of Dallas. The conference will end Thursday, June 15th.

A general course will be presented by the Rev. Goodrich R. Fenner, secretary for Rural Work, National Council, on "The Growing Social Task of the Church." Special lectures will be given to the following divisions: the Woman's Auxiliary, the Church school, Young People's Fellowship, Clergy, Student, and Church Music.

UNIVERSITY COMMISSION OF WISCONSIN ELECTS

MILWAUKEE—The University Commission of the three Wisconsin dioceses held its annual meeting at the University Club in Milwaukee on May 26th and elected Mrs. George B. Nelson of Madison to the commission, succeeding Frederic C. Morehouse, deceased. Mrs. Moore Troxell of Madison (dean of women) was elected to succeed Carl Russell Fish, deceased. Jackson M. Bruce was elected to succeed the Rev. H. H. Lumpkin, deceased.

The Rev. E. R. Williams of Milwaukee was reelected secretary, and Frederick P. Jones of Milwaukee was reelected treasurer. The Rev. Mr. Williams and Mr. Jones were elected to the executive committee.

Society of St. John the Evangelist



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The Touch of Christ. Lectures on the Christian Sacraments.

By Granville Mercer Williams,
S.S.J.E.

THE contents of this book comprise four lectures given at St. Thomas' Church, New York City, in January, 1927, under the auspices of the New York Altar Guild. 7½ x 5. 109 pp.

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The illustrated Quarterly Magazine of the Society of St. John the Evangelist.

THE Summer number includes some extracts from old letters by Father Burton concerning the last years of Richard Meux Benson, Father Founder of the S.S.J.E. Other features of this number are an article-review by Father Hoffman of new recent books on pastoral and ascetic theology, and a review by Father Morse of *Rethinking Missions*. 8½ x 5½. 36 pp.

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980 Memorial Drive, Cambridge, Mass.

St. John's University Receives Chinese Gifts

Bridge Will Connect Two Sections of
Campus—Library Acquired

SHANGHAI—A number of gifts from Chinese sources have recently been received by St. John's University, testifying to the high appreciation in which it is held by the people of China.

The "Cotton King" of Wusih, Mr. Yoong, has offered to build a bridge across the Soochow Creek connecting the two parts of the university campus. This will be a vast improvement on the present method of ferrying the students across the creek on a flat boat propelled by an oar, the students being exposed to the elements, in danger of being pushed off the edge by the surging crowd, and frequently made late to their classes by the congestion of traffic on the creek.

Another notable gift is the library of Sheng Kung Pao, a wealthy official of the late Tsing Dynasty. This library, consisting of about 170,000 volumes, for which a local book dealer made a preliminary offer of \$150,000, was to have been given to some public institution for the benefit of the Chinese people according to the will of the late owner.

Through the Minister of Finance, Mr. T. V. Soong, an alumnus of St. John's, the library was offered to St. John's University with an endowment for its upkeep and for paying the salaries of three librarians to look after it and funds for erecting a building to house it. Also in this connection a professorship of Chinese Literature has been founded and endowed out of the same estate.

Lately an International Relations Club has been started at St. John's, with the assistance of the Carnegie endowment which supplies books and lectures from time to time.

ANOTHER CHURCH SELF-SUPPORTING

All Saints' Church has informed Bishop Graves that hereafter all expenses of the parish, including the minister's salary, will be met by the congregation.

This is the fourth of our churches in Shanghai to become completely self-supporting.

BLANK TO AID ENFORCEMENT OF MARRIAGE CANON

PROVIDENCE, R. I.—Desiring to make the new marriage canon more effective, the Rev. Russell S. Hubbard, rector of St. Martin's Church, has had printed a comprehensive application blank to be filled out by both the bridegroom and the bride.

The blanks are effective in the avoidance of embarrassment, both on the part of the applicants and of the minister, assuming that the minister is going to fulfill his duty under the new canon, according to the Rev. Mr. Hubbard. He has prepared a number of copies for sale at cost, which is \$1.00 for 100 copies.

ATTEMPT TO PICKET CHURCH IN NEW YORK FAILS

NEW YORK—Carrying signs urging the use of American glass, two men attempted to picket St. Thomas' Church at the morning services May 21st, but left within a few minutes when they were warned by a patrolman that picketing was illegal on Sunday.

The incident was taken to refer to the use of English stained glass in alterations on the church tower.

MUSICAL LENDING LIBRARY ORGANIZED IN SPOKANE

SPOKANE, WASH.—A Revolving Musical Lending Library for the benefit of various missions and small parishes of the district of Spokane is being organized by the Very Rev. Charles E. McAllister, D.D., dean, at the Cathedral of St. John the Evangelist.

The library is to promote the growth and improvement of small choirs, and music is furnished the smaller parishes and missions on request.

Dean McAllister has written a number of his clergy friends in the East, appealing to them for duplicates of Anthems, Communion Services, *Te Deums*, and other numbers which they no longer need. He has received a number of encouraging responses, but many more donations are needed.

North Carolina Chapel Is Built by Prisoners

Presented by Commissioner of Public
Welfare to State Prison Head

TILLERY, N. C.—A chapel, built entirely by prison labor, was dedicated on the grounds of the North Carolina State Prison Farm here on the Fourth Sunday after Easter.

Years ago, when the Rev. N. Colin Hughes was chaplain at the State Farm, he saw the need of a chapel, and began to raise funds for it throughout the state.

The dedication service was conducted by the Rev. Theodore Partrick, Jr., rector of the Church of the Good Shepherd, Raleigh, who came from Raleigh, bringing his choir. The chapel was presented by Mrs. W. T. Bost, Commissioner of Public Welfare, and was accepted by George Ross Pou, superintendent of the State Prison.

BISHOP SUMNER CONFIRMS LARGEST CLASS

ROSEBURY, ORE.—The Rt. Rev. Walter T. Sumner confirmed forty-one candidates at St. George's Church here the first Sunday in May. This is the largest class in the diocese so far this year, and for the third successive year; previous classes being in 1931 forty-one and 1932 thirty-eight, nearly all adults. The Rev. Perry Smith is vicar.

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Georgia League Hears Field Department Head

Fifteen Parishes and Missions Present At
Conference of Chairmen

ST. SIMONS ISLAND, GA.—The second annual conference of the Parish Chairman's League of the Diocese of Georgia, was held from Tuesday, May 30th, through Thursday morning, June 1st, at Camp Reese, under the leadership of the Rev. B. H. Reinheimer, executive secretary of the Field Department of the National Council.

About forty attended, including eight of the clergy, parish chairmen and visitors, the latter mostly local. Fifteen parishes and missions were represented.

Maxwell W. Lippitt of Christ Church, Savannah, was elected vice-president of the League. The following officers were reelected: Miss Edith D. Johnston, president, Miss Louise Daniell, secretary, and the Rev. C. C. J. Carpenter, chaplain, all are of St. John's Church, Savannah.

MINNESOTA CONFERENCE WILL OPEN JUNE 18TH

MINNEAPOLIS—Minnesota's summer conference for Church workers will convene in Carleton College, Northfield, June 18th and continue through June 24th. The Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, will be the chaplain. The Rt. Rev. S. E. Keeler, D.D., Bishop Coadjutor, will conduct the daily devotional period and will give a course in Pastoral Theology. The Rev. Earle B. Jewell, Red Wing, Minn., will be dean of the school.

Faculty members from outside the diocese include, the Rev. John S. Bunting of St. Louis; the Rt. Rev. Elmer M. Schmuck, Bishop of Wyoming; Mrs. Paul S. Barbour of Mission, S. D.; the Very Rev. Maurice Clarke of Marquette, Mich.; the Rev. Goodrich Fenner, secretary of Rural Work in the Department of Social Service of the National Council, and the Rev. Harry S. Longley, Jr., Des Moines, Iowa.

Faculty members from the diocese are the Rev. E. Croft Gear, Minneapolis; the Rev. Victor E. Pinkham of Seabury Divinity School, Faribault, Minn., and the Rev. T. O. Wedel, professor in the department of Biography in Carleton College.

VOLUNTEER CHAPLAINS SOUGHT FOR CIVILIAN CAMPS

NEW YORK—Moving in connection with the plan for mobilization of 275,000 workmen in 1,200 civilian conservation camps, the Federal Council of the Churches of Christ in America's general committee on Army and Navy chaplains has offered its services in helping to provide a religious ministry for the men.

A letter has been sent by the Chief of Chaplains to 1,400 Reserve Chaplains in the hope that at least 150 of them will offer to render the service desired for the six months' period.

ASCENSION DAY SERVICES IN WASHINGTON CATHEDRAL

WASHINGTON, D. C.—Special services in observance of Ascension Day were held in Washington Cathedral, including festival Evensong in the Great Choir. Bishop James E. Freeman blessed and sent forth three Church Army Troubadours: Captain C. L. Conder, Captain F. W. Brownell, and Cadet Arnold Charnock. These three young laymen will begin their evangelistic work in Gettysburg, Pennsylvania, and will visit communities in Maryland and the mountain regions of North Carolina later in the summer. Cyrus Dolph, president of the Church Army in Canada, Captain B. Frank Mountford, head of the Church Army in the United States, and fifty commissioned members of the organization were present in the congregation.

MICHIGAN CONFERENCE OPENS SUNDAY, JUNE 25TH

DETROIT—The annual summer conference of the diocese of Michigan will be held again this summer in the beautiful surroundings provided by the buildings and grounds of Cranbrook School for Boys, Bloomfield Hills. The conference will open Sunday, June 25th, and close Saturday, July 1st.

The program is under the direction of the Rev. Warner L. Forsyth, rector of St. James' Church, Birmingham and chairman of the diocesan department of religious education, in consultation with the Rt. Rev. Herman Page, D.D., Bishop of the diocese and acting director of the department.

FOXBURG, PA., CHURCH GIVEN \$12,000 IN BEQUESTS

FOXBURG, PA.—By the will of the late Miss Hannah Fox bequests have been made to the Memorial Church of Our Father: \$5,000 in trust, income for upkeep of buildings; \$4,000 in trust for five years, then principal and accumulation for alterations in buildings in the discretion of the vestry; \$3,000 for missions, preferably a "Sarah Lindley Fox Scholarship," but as long as the Church Guild exists, income to be disbursed by that organization.

The bequest by the late M. R. Morgan of \$2,500 for endowment, and the income for running expenses has been paid and is now at work for the parish.

Newark Observes Oxford Centenary

NEWARK, N. J.—Sponsored by the Newark Clericus, a well attended observance of the centenary of the Oxford Movement took place at Grace Church, Newark, the Rev. Charles L. Gomph, rector, on May 22d. A choral Eucharist, with solemn procession, was celebrated, the Rev. Dr. Leicester C. Lewis, rector of the Church of St. Martin-in-the-Fields, Philadelphia, preaching the sermon. The Rev. Dr. Frank Gavin, of the General Theological Seminary, was the speaker of the afternoon, his paper treating of the Catholic Revival.

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Sewanee Training School Has High Goal in View

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SEWANEE—The leaders in the province of Sewanee are making their provincial training school here this year into something more than a conference of workers. They are planning it as a definite preparation for a Movement of Faith and Progress in many lines of Church activity.

The National Field Department has designated the Sewanee Summer Training School as the training center for field departmental workers in the provinces of Sewanee and the Southwest and is sending the Rev. R. W. Trapnell, D.D., to conduct its courses.

The adult division meets August 1st to 14th; the clergy school is in session the same time, and the young people's division meets from August 14th to 26th.

Among the bishops who will participate are the Rt. Rev. W. M. Green, D.D., director of the adult division; the Rt. Rev. H. J. Mikell, D.D., director of the Clergy School, and the Rt. Rev. F. A. Juhan, D.D., chaplain of the young people's division.

Instructors include the Rev. D. A. McGregor, Ph.D., executive secretary of the Department of Religious Education in the National Council; Miss Edna B. Beardsley, assistant secretary of the Woman's Auxiliary; L. C. Palmer, general secretary of the Brotherhood of St. Andrew, and Miss Sallie Phillips, national secretary for young people. Many others will participate.

NEWS IN BRIEF

ALBANY—Mrs. G. Ashton Oldham, wife of the Bishop of Albany, entertained the wives of the diocesan clergy at a house party at Wiawaka Lodge on Lake George, May 31st to June 2d.

NEBRASKA—Methodist, Christian, and Evangelical churches closed in order that their congregations might attend a Memorial Day service in St. Luke's Church, Plattsmouth at which one veteran of the war between the states and many Spanish and World War veterans were present.—The Rev. E. J. Secker, rector of St. John's Church, Omaha, preached before a large congregation of veterans and friends in St. John's Church at the Memorial Day service.

NEWARK—A conference for leaders of young people's organizations in the diocese of Newark will take place at the Girls' Friendly Society Holiday House, Delaware, June 16th, 17th, and 18th.

NORTH CAROLINA—The 91st annual commencement of St. Mary's School and Junior College, Raleigh, was held May 28-30. The commencement sermon was preached by the Rev. Dr. John Gass, and the address to the graduating class was made by Dr. Archibald Rutledge, of Mercersburg Academy, Pa. Thirty-one girls were graduated. The diplomas were presented by the Bishop of the diocese.—The baccalaureate sermon at the University of North Carolina, Chapel Hill, was preached by the Rt. Rev. Edwin A. Penick.

OREGON—Forty nurses were graduated from the Good Samaritan Hospital Training School, the diocesan hospital of three hundred and twenty-five beds in Portland, May 18th. Bishop Sumner presented the diplomas on behalf of the trustees. The hospital has just been made a bequest of \$5,000 by the will of Miss Lucretia Allen, recently deceased.—The Oregon Gearhart Summer School, oldest summer school on the coast, holds its eighteenth annual session July 18th. The faculty is composed of Bishop Bartlett, the Very Rev. Dean Ramsey, Miss Mabel Cooper, and the Rev. B. V. Reddish of Vancouver, B. C.—Bishop Sumner was initiated a member of Phi Beta Kappa by the University of Oregon, acting for Alpha Chapter of Dartmouth College, on May 20th.—The Rev. George H. Swift, rector of St. Paul's, Salem, is attending the College of Preachers, Washington, D. C., this month.

RHODE ISLAND—Mrs. Alice T. Kelley, the first choir mother in Rhode Island, and connected with Grace Church the past 35 years, was given a dinner by the parish on Ascension Day.

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WILLIAM DELANCEY BENTON,
PRIEST

HILLSBORO, N. C.—William DeLancey Benton, D.D., 68, rector of St. Matthew's Church, Hillsboro, N. C., died in Duke Hospital, Durham, May 26th, after a short illness. He had been in poor health for some time, but had been able to continue his work until only a short time before his death.

The Rev. Dr. Benton was a native of New York, and all his early ministry was spent in the diocese of Western New York. For many years he was rector of Trinity Church, Fredonia, N. Y. He came to Hillsboro in 1917, and in his 16 years of service endeared himself not only to his congregation but to the whole community. His wife died five years ago.

The burial service was conducted at St. Matthew's Church May 29th, by Bishop Penick, assisted by several neighboring priests. The interment was in St. Matthew's churchyard.

WILLIAM GALPIN, PRIEST

MUSKEGON, MICH.—The Rev. William Galpin, 74, retired priest of the diocese of Western Michigan, died May 26th at his home here.

The burial was on May 29th from St. Paul's Church, where he formerly had been rector. The Rt. Rev. John N. McCormick and the Rev. J. K. Coolidge, rector of the parish, officiated. They were assisted by the Very Rev. C. E. Jackson and the Rev. J. E. Wilkinson. The Ven. L. R. Vercoe and the Rev. H. A. Hanson also were in the chancel.

The Rev. Mr. Galpin was ordained deacon in 1886 and priested the following year by Bishop Harris. He was assistant at St. Andrew's Church, Ann Arbor; and rector of Grace Church, Ishpeming, and St. John's Church, Elkhart.

He was the author of *Some Common Sense Whys About the Church* and of many tracts.

RICHMOND H. GESNER, PRIEST

NEWTOWN, CONN.—The Rev. Richmond Herbert Gesner, S.T.D. rector of Trinity Episcopal Church here and member of the Board of Burgesses, died May 28th at his home.

Born in Kingston, N. Y., 71 years ago, Dr. Gesner had served as rector of St. John's Church, Yonkers, N. Y.; St. James' Church, Hyde Park, N. Y.; Zion Episcopal Church, Morris, N. Y.; Trinity Episcopal Church, Lime Rock; Christ Episcopal Church, West Haven, and Christ Church, Oswego, N. Y. He was called to Newtown in 1924.

He leaves four daughters, Mrs. A. T. Jones of Gastonia, N. C.; Mrs. Frank G. Corrigan of Charlestown, W. Va.; Mrs. Katherine Clark of New York City, and Miss Virginia Gesner of Newtown.

Dr. Gesner was graduated from St. Stephen's College in 1883 with a Bachelor of Arts degree. He received a Bachelor of Divinity degree from General Theological Seminary in 1887, and a Doctor of Sacred Theology degree from Syracuse University in 1913. He was active in diocesan affairs.

He was author of *Toward the Sunset*, and *Voices from the Innervales*.

ST. CLAIR HESTER, PRIEST

BROOKLYN, N. Y.—Three bishops, more than 50 clergy, and hundreds of laymen attended the funeral service for the Rev. Dr. St. Clair Hester, at the Church of the Messiah on May 29th. The Rt. Rev. Ernest M. Stires, Bishop of Long Island, officiated at the reading of the Burial Office.

Dr. Hester, since 1898 rector of the Church of the Messiah, died suddenly and unexpectedly on May 26th of a heart attack. Dr. Hester was born in 1868 at Oxford, N. C., a son of John Cason and Lucy Ann Hamlet Hester. He attended the Horner Military Academy at his birthplace, and the University of North Carolina, receiving the degree of B.A. in 1888 and M.A. in 1890, and the honorary degree of D.D. in 1908 from the same institution. He graduated from General Theological Seminary in 1893, and then attended Keble College, Oxford, England.

He was made deacon by the Rt. Rev. Henry Codman Potter in 1893, and went as assistant to the Rev. Charles R. Baker at the Church of the Messiah, Brooklyn. On his advancement to the priesthood the next year, he became rector of St. George's, Brooklyn. In 1896 he married Sarah Conselyea Baker, daughter of his former rector. When, in 1898, Dr. Baker died, Dr. Hester was elected to succeed him, and continued there throughout his ministry.

Since 1918 Dr. Hester had been chancellor of the Cathedral of the Incarnation. He was a trustee of the diocese, and president of the standing committee. He had been a member of the board of managers of the Church Charity Foundation of the diocese since 1898, and a vice-president of that institution since 1921. He served as archdeacon of Northern Brooklyn from 1902 to 1912, was a member of the Church Congress, and was president of the Alumni Society of General Seminary, as well as trustee from 1898 to 1913. He was the author of *A Biography of the Rev. Charles R. Baker*.

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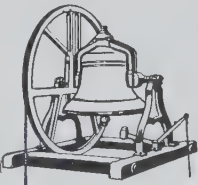
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WILLIAM W. MIX, PRIEST

CONCORD, S. I.—The Rev. Dr. William Winter Mix, since 1909 rector of St. Simon's Church here, died after an illness of several months. Two daughters survive, Miss Ethel Mix, with whom he made his home, and Mrs. J. E. Rogers.

Dr. Mix was born in Stout County, Ill., 76 years ago. After attending Overland College he was ordained a Presbyterian minister, and for five years held assistant pastorates in churches in the Middle West. Then he was ordained in the Episcopal Church. He held charges in Kansas City, Mo.; Portsmouth, Ohio, and Ashland, Pa., before being appointed to his first position in a New York City church, that of assistant in the Church of the Transfiguration, Manhattan. Later he was assistant rector of Holy Trinity in Jersey City, rector of St. John's in Long Island City, and rector of All Saints' at Mariner's Harbor, S. I.

MRS. ELLA L. B. DARLINGTON

NEW YORK—Mrs. Ella Louise Bearns Darlington, widow of the Rt. Rev. James Henry Darlington, Bishop of Harrisburg, died June 2d in the New York Hospital of a kidney ailment. She was taken to the hospital at 1 A.M., that day.

Since the death of Bishop Darlington she had been living with a son, the Rev. Elliott Darlington, in New York. Survivors include two other sons, the Rev. Henry Darlington, rector of the Church of the Heavenly Rest, New York, and the Rev. Gilbert Darlington, treasurer of the American Bible Society, and a daughter and son-in-law, Mr. and Mrs. J. Ellis Fisher, of New York.

Mrs. Darlington was born in Brooklyn about 73 years ago, a daughter of the late James Sterling and Elizabeth Cosgrove Bearns. Her father was of French descent, belonging to the Bearns family of the French nobility.

Climaxing a Church romance, the marriage of Miss Bearns and Bishop Darlington, then rector of Christ Church of which her father was treasurer, took place in Brooklyn in 1888.

Before the Bishop took up his duties in Pennsylvania, Mrs. Darlington was active in various philanthropic groups in Brooklyn.

CHARLES S. ELKINGTON

CHICAGO—Charles S. Elkington, 64, leader in Church activities and secretary of the diocesan board of equalization, died at the Passavant Hospital, May 22d after a brief illness.

Mr. Elkington was one of the original members of the Brotherhood of St. Andrew and had been active in that organization throughout its existence. He was lay assistant at St. Luke's, Western avenue, for a year and for a number of years had been active at St. Elizabeth's Church.

A requiem was celebrated Thursday morning, May 25th, at St. Elizabeth's and burial was in Fairmont Cemetery after services at St. Elizabeth's Thursday afternoon.

MRS. SARA W. MARTIN

BIG SPRING, TEX.—Mrs. Sara Wood Martin, wife of the Rev. William H. Martin, minister in charge of St. Mary's Mission, Big Spring, District of North Texas, died May 19th after a long illness.

Funeral services were conducted in the church the following Sunday evening by Bishop Seaman assisted by the Rev. W. P. Gerhart of Abilene and the Rev. A. B. Hanson of Colorado. Interment was in the Martins' former home, Altoona, Kansas, the service there being read by Bishop Seaman.

Mrs. Martin had endeared herself to the people of North Texas, and especially of Big Spring, by her splendid Christian personality and her valuable contributions to the Sunday school, the Woman's Auxiliary, and the musical life of the district.

MRS. BETSY S. OBERHOLTZER

SAN RAFAEL, CALIF.—After a long illness, Mrs. Betsy Stark Oberholtzer, wife of the Rev. Herbert I. Oberholtzer, rector of St. Paul's Church, San Rafael, entered into rest on the Eve of the Feast of the Ascension, May 24th, at the rectory.

At the funeral service on Friday the 26th, the church was filled, the congregation including friends, clerical and lay, from the neighboring parishes and from San Francisco. The service was the Prayer Book Office for Burial in its briefest form followed immediately by a celebration of the Holy Communion. The parish choir rendered very beautifully the music, the Rev. J. C. Leffler of Ross, dean of the convocation of Marin County, officiating, and the Bishop of the diocese giving the Absolution and the Benediction.

Mrs. Oberholtzer was well known and loved for her fine and Christian character and for her notable and effective work in the parish and especially in the Sunday school.

MRS. ESTHER M. PACKARD

BROOKLINE, MASS.—Mrs. Esther Montgomery Packard, beloved wife of Prof. Alpheus Appleton Packard, died at her home, 65 Blake road, Brookline, Mass., on Sunday, May 21st, after a long illness, in her 68th year.

She is survived by her husband; by three children, the Rev. A. Appleton Packard, Jr., rector of the Church of the Holy Cross, Kingston, New York; Richard Montgomery Packard, a graduate student at Harvard University; and Elisabeth Binney Packard, of Brookline; also by three sisters, Mrs. Charles Edward Haines, Mr. George Stanley Philler, and Mrs. Susan Binney Freeman, all of Philadelphia.

For many years Mrs. Packard had been vitally interested in the activities of the Church, especially altar guild work, the Woman's Auxiliary, and the Church Periodical Club. The Requiem Mass with absolution of the body was held at her parish church, the Church of the Advent, Boston, at 10 A.M. Wednesday, May 24th. The Rev. Julian D. Hamlin, rector, officiated at the Burial Office and absolution, and the Rev. Sidney Atmore Caine, senior curate said the Mass.

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Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

AMERICAN COLONIZATION SOCIETY, Washington:

The Liberian Crisis. By Henry Litchfield West. Paper bound.

THE AMERICAN YEAR BOOK CORPORATION, New York City:

The American Year Book. Edited by Albert Bushnell Hart and William M. Schyler. \$7.50.

THE CHASE NATIONAL BANK OF THE CITY OF NEW YORK:

The Gold Standard and the Administration's General Economic Programme. Some Fallacies Underlying the Demand for "Inflation." Reprinted from *The Chase Economic Bulletin*, Vol. XIII, No. 1, May 6, 1933, and Vol. XIII, No. 2, May 9, 1933. By Benjamin M. Anderson, Jr. Paper bound.

CHEMICAL FOUNDATION, INC., New York City:

National Ideals and Internationalist Idols. By Wallace B. Donham. Reprinted from Harvard Business Review, April, 1933. Paper bound.

CORNELL UNIVERSITY PRESS, Ithaca:

Wordsworth and Reed. The Poet's Correspondence with His American Editor: 1836-1850, and Henry Reed's Account of His Reception at Rydal Mount, London, and Elsewhere in 1854. Edited by Leslie Nathan Broughton. \$3.00.

HARPER & BROTHERS, New York City:

India-Burma. Laymen's Foreign Missions Inquiry. Regional Reports of the Commission of Appraisal. Vol. I. Supplementary Series. Part I. Orville A. Perry, Editor. \$1.50.

The Sensible Man's View of Religion. By John Haynes Holmes. \$1.00.

HOUGHTON, MIFFLIN CO., Boston:

This Changing World. As I See Its Trend and Purpose. By Samuel S. Fels. Drawings by Hendrik Willem Van Loon. \$2.50.

LONGMANS, GREEN & CO., New York City:

British Social Services. The Nation's Appeal to the Housewife and Her Response. By the Rev. J. C. Pringle. Paper, 2/6 net.

LUCAS BROTHERS, Columbia:

The Economic Basis of Tax Reform. By Harry Gunnison Brown.

THE MACMILLAN CO., New York City:

Scientific Theory and Religion. The World described by Science and its Spiritual interpretation. By Ernest William Barnes. The Gifford Lectures at Aberdeen, 1927-1929. \$4.00.

THE METHODIST BOOK CONCERN, New York City:

Christian Parenthood in a Changing World. By J. H. Montgomery. 50 cts.

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ANNOUNCEMENTS

Died

OBERHOLTZER—Died May 24th, BETSY STORK OBERHOLTZER, wife of the Rev. H. I. Oberholtzer, rector of St. Paul's Church, San Rafael, Calif. "For all the saints who from their labors rest, Alleluia."

SCOTT—Entered into the rest of Paradise, from her home in New Rochelle, New York, on May 10, 1933, MARTHA GESSNER SCOTT, beloved wife of Alfred Kemp Scott, and dear daughter of Mrs. Emil A. Gessner and the late Emil A. Gessner of New Haven, Conn.

Memorials

JOSEPH WARREN LYON

In loving memory of JOSEPH WARREN LYON on the anniversary of his birth, June 6, 1906.

MARY DICK SAYER

MARY DICK SAYER, widow of Edmund S. Sayer, entered life eternal, on May 6th, at her home in Jackson Heights, Long Island. She was a lifelong Churchwoman, being the daughter of the late Gen. John Dick, of Meadville, Pa., who was one of the founders of Christ Church, Meadville, in the diocese of Erie. Mrs. Sayer was active in Church work all of her life and was a charter member of the Woman's Auxiliary in Meadville. She was one of the founder-members of St. Mark's Church, Jackson Heights, and was the oldest member of the parish, celebrating her 89th birthday on St. Mark's day, April 25th.

Funeral services were held in St. Mark's, on Sunday, May 7th, conducted by the rector, the Rev. Raymond L. Scofield, assisted by the Rev. Gustav A. Carstensen, a former rector of Christ Church; and the Rev. Arthur Cummings, rector of the Church of the Resurrection, Richmond Hill. Interment was in Meadville in the family plot.

ANNOUNCEMENTS, Memorials—Cont.

FLORENCE D. TRACY

WHEREAS—it has pleased Almighty God to take unto Himself Miss FLORENCE D. TRACY—a devoted member of the Woman's Auxiliary and having served as parish president at St. Paul's Church, Montour Falls, and at the time of her death, April 17, 1933 was deanery United Thank Offering treasurer, and

WHEREAS—the Woman's Auxiliary of the Southeastern Deanery has suffered an irreparable loss—

BE IT RESOLVED—that a copy of this resolution be spread upon the minutes of the Southeastern Convocation of the Episcopal diocese of Rochester; that a copy be sent to the president of the Woman's Auxiliary at St. Paul's, in Montour Falls, New York; and that a copy be sent to the three Church papers, *THE LIVING CHURCH*, *The Witness*, and *The Churchman*.

ELEANOR F. BURRELL,
HARRIET E. CHARLES,
EDITH W. SHOWERS,
FLORENCE T. FROST.

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PRIEST, visiting Chicago Fair, would like summer supply work in neighborhood of Chicago or Milwaukee or anywhere en route. REV. A. P. NELSON, 6 Alden Place, Bronxville, N. Y.

RECTOR DESIRES SUPPLY WORK, July and August, near eastern coast, in exchange for use of rectory and small stipend. References given and required. Address, P-934, THE LIVING CHURCH, Milwaukee, Wis.

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RETREAT

A RETREAT FOR ASSOCIATES and other women will be held at St. Mary's Convent, Kenosha, Wis., beginning with Vespers June 15th, and closing with the Mass Monday, June 19th. Conductor, the Rt. Rev. Harwood Sturtevant, Bishop of Fond du Lac. Kindly notify THE MOTHER SUPERIOR.

SCHOLARSHIPS

THE NEW YORK TRAINING SCHOOL for Deaconesses, 419 West 110, offers two scholarships for the academic year 1933-34 for specially qualified students between the ages of 21 and 35, with B.A. degree.

NEWS IN BRIEF

ALBANY—A committee, appointed at the recent convention of the diocese to further the observance of the Centenary of the Oxford Movement, has asked the rural deans to use their influence for the observance of the Movement at celebrations of Holy Communion on July 9th. The committee also recommends celebrations of Holy Communion on July 11th as a memorial to the great leaders, on July 14th a service commemorating the delivery of the Assize Sermon, and on July 16th services of thanksgiving for the blessing of the Movement.

CALIFORNIA—More than 250 children from Sunday school choirs in the Bay cities assembled in one colorful choir at Grace Cathedral, May 13th, before a congregation of over 600 for the presentation of the children's Lenten offerings to the Bishop. The offering amounted to about \$1,500, a gain over that of last year.

COLORADO—Major Thomas E. Swan, Chaplain U. S. Army, has been assigned to the District Commander's Staff as District Chaplain and Recreation Officer for all Civilian Conservation Corps Camps (Forestry) in the National Forests of Colorado.

CONNECTICUT—A diocesan-wide Teaching Mission is to be held this fall. The Rev. Henry E. Kelly, of Bridgeport, is chairman of the committee in charge.—The annual summer conference of the young people of the diocese will be held in Pomfret June 25th to July 2d.—About 1,000 children, teachers, and officers of the Church schools of the New Haven Archdeaconry attended the Presentation Service of Lenten offerings at Christ Church, Ansonia, on May 13th. The banner was presented to St. John's school, North Haven.

NORTH DAKOTA—Two Church buildings are to be erected this summer. One is to be at Enderlin where work has been carried on for over 26 years without any kind of building, and the other will be at Ellendale, a county seat in the Oakes mission field.—As the result of a recent visit of Miss Elsie Brown to her home state, the first since her appointment as field secretary for the Girls' Friendly Society, eleven G. F. S. candidate groups were organized.

OHIO—The eleventh annual acolytes' convention and festival of the Cleveland region was held here in Emmanuel Church, Wednesday, May 31st, with 167 members, including the clergy, in attendance. It was the largest and most representative gathering of its kind ever held in the region.—Delegations of priests and acolytes came from various parishes in the western part of Ohio and from the diocese of Northern Indiana to the Acolytes' Festival May 21st in Christ Church, Lima. The Rev. Don H. Copeland and the parish chapter of St. Vincent's Guild were hosts.

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SUMMER SCHOOLS A STEP TOWARD RECONSTITUTED PARISHES

The Field Department of the National Council Proposes the First Step
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in preparation for
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Conference	Leader	Local Registration Official
WELLESLEY—June 26-July 7 Wellesley College Massachusetts	Mr. L. B. Franklin Vice President and Treasurer National Council	Mrs. V. Kenah Davis 1352 Beacon Street Brookline, Massachusetts
BLUE MOUNTAIN—June 26- July 7 Hood College Frederick, Md.	Rev. C. H. Collett Corresponding Secretary National Council, Field Department	Rev. N. B. Groton St. Thomas' Rectory Whitemarsh, Pennsylvania
GAMBIER—June 26-July 7 Kenyon College Ohio	Rev. B. H. Reinheimer Executive Secretary National Council, Field Department	Miss Marie Michael 223 West Seventh Street Cincinnati, Ohio
EVERGREEN—July 31-Aug. 11 Conference House Evergreen, Colo.	Rev. F. P. Houghton General Secretary National Council, Field Department	Miss Anne Woodward 1313 Clarkson Street Denver, Colorado
SEWANEE—August 1-14 University of the South Sewanee, Tenn.	Rev. R. W. Trapnell General Secretary National Council, Field Department	Miss Alma S. Hammond 1126 Washington Avenue New Orleans, Louisiana
LOS ANGELES—June 25-30 Harvard School Los Angeles, Cal.	Rev. D. R. Covell General Secretary National Council, Field Department	Very Rev. Harry Beal 615 South Figueroa Street Los Angeles, California
GEARHART—July 18-28 Gearhart-by-the-Sea Oregon	Rt. Rev. F. B. Bartlett Bishop of North Dakota	Rev. Richard Flagg Ayres Beacon Arms Apartments Portland, Oregon
KANUGA—July 15-29 Lake Kanuga Hendersonville, N. C.	Rev. E. M. Tasman General Secretary National Council, Field Department	Rev. John Long Jackson 1550 East Seventh Street Charlotte, North Carolina

Special Announcement

KANUGA has been added to the list of Conferences at which the Field Department's special courses will be offered this summer.

SEWANEE—The dates for this Adult Conference are August 1-14 and not August 2-16 as incorrectly printed in a leaflet.

Registration for these training bases can be made either through the local conference office or through the Field Department of the National Council at the Church Missions House, 281 Fourth Avenue, New York.